The Booke of

Common prayer, and admi-

nistration of the

Sacramentes,

and other rites and

ceremonies in the

Churche of

England.

(..)

Londini in officina Richardi

Iugge, & Iohannis

Cawode.

Cum priuilegio Regiæ

Maiestatis.

The Contentes of

this Booke.

i. AN Acte for the vniformitie of Common prayer.

ii. A Preface.

iii. Of Ceremonies, why some be abolished, and some retayned.

iiii. The order howe the Psalter is appoynted to be read.

v. The table for the order of the Psalmes to be sayde at Mornyng and Euenyng prayer.

vi. The order howe the rest of holye scripture is appoynted to be read.

vii. Proper Psalmes and Lessons at Mornyng and Euening prayer, for Sundayes, and certayne feastes and dayes.

viii. An Almanacke.

ix. The table and kalender for Psalmes and Lessons, with necessarie rules appertayning to the same.

x. The order for Mornyng prayer and Euenyng prayer throughout the yere.

xi. The Letanie.

xii. The Collectes, Epistles, and Gospelles, to be vsed at the ministration of the holy Communion, throughout the yere.

xiii. The order of the ministration of the holy Communion.

xiiii. Baptisme both publique and priuate.

xv. Confirmation, where also is a Catechisme for chyldren.

xvi. Matrimonie.

xvii. Visitation of the sicke.

xviii. The communion of the sicke.

xix. Buriall.

xx. The thankes geuing of women after [illegible] byrth.

xxi. A Commination agaynst sinners, with certayne prayers to be vsed diuers tymes in the yere.

¶ An acte for the vniformitie of Common Praier, and seruice in the churche, and the administracion of the Sacramentes.

WHere at the death of our late Soueraigne lorde kyng Edward the firt, there remained one vniforme order of common seruice and Praier, and of the administracion of Sacramentes, Rites, and Ceremonies, in the churche of Englande, whiche was set forthe in one booke entituled: The booke of common praier, and administracion of Sacramentes, and other Rites and Ceremonies in the churche of Englande, aucthorised by acte of Parliamente, holden in the fift and sixt yeres of our saied late Soueraigne lorde kyng Edward the firt, intituled: An acte for the vniformitie of common praier, and administracion of the Sacramentes, the whiche was repealed and taken awaie by acte of Parliament, in the firste yere of the raigne of our late Soueraigne Ladie Quene Marie, to the greate decaie of the due honour of God, and discomfort to the professours of the trueth of Christes religion.

Be it therefore enacted, by the aucthoritie of this presente Parliamente, that the saied estatute of repeale, and euery thyng therein conteined, onely concernyng the saied booke, and the seruice, administracion of Sacramentes, Rites, and Ceremonies, conteined or appointed, in, or by the saied booke, shall bee voide, and of none effect, from, and after the feaste of the Natiuitie of saincte Jhon Baptist nexte commyng. And that the said boke, with the order of seruice, and of the administracion of Sacramentes, Rites, and Ceremonies, with the alteracion and addicions, therein added and appointed by this estatute, shall stande, and bee, from, and after the said feaste of the Natiuitie of saincte Jhon Baptist, in full force and effect, accordyng to the tenour and effect of this estatute, any thing in the aforesaid statute of repeale, to the contrary notwithstãding.

And further, be it enacted by the quenes highnes, with thassent of the lordes and commons in this present Parliament assembled, and by aucthoritie of the same, that all and singuler ministers, in any cathedral or parishe church, or other place within this realme of Englande, Wales, and the marches of the same, or other the quenes dominions, shall from, and after the feaste of the Natiuitie of saincte Jhon Baptist next comming, be bounden to saie and vse the Mattins, Euensong, celebracion of the lordes supper, and administracion of eche of the Sacramentes, and all their common and open praier, in suche order and fourme, as is mentioned in the saied booke, so aucthorised by Parliament in the saied fift and sixt yere of the raigne of kyng Edward the firt, with one alteracion or addicion of certain lessons to be vsed on euery Sondaie in the yere, and the forme of the Letanie altered and corrected, and twoo sentences

The Contentes of

i. [illegible]

ii. [illegible] prayer.

iii. [illegible] Communyon, [illegible] and [illegible] ceremonyes.

iiii. [illegible] the [illegible] to be [illegible]

v. [illegible] the [illegible] pſalmes to be [illegible] prayer.

vi. The order how the reſt of holye ſcripture is appoynted to be [illegible].

vii. [illegible] and Leſſons at Mornyng and Euenyng prayer, [illegible] and certayne feaſtes and dayes.

viii. The Almanacke.

ix. The table and kalendar for pſalmes and Leſſons, with [illegible] rie rules and [illegible] to the ſame.

x. The order for Mornyng prayer and Euenyng prayer throughout [illegible].

xi. The [illegible].

xii. The [illegible] Epiſtles, and Goſpelles, to be red at the mini- [illegible] holy Communion throughout the yere.

xiii. The order [illegible] miniſtration of the holy Communion.

xiiii. Baptiſme [illegible] publique and priuate.

xv. Confirmation, [illegible] alſo is a Catechiſme for chyldren.

xvi. [illegible]

xvii. [illegible] of the ſicke.

xviii. The [illegible] of the ſicke.

xix. The [illegible].

xx. The churchyng of women after [illegible] byrth.

xxi. A [illegible] againſt ſinners, with certayne pſalmes to be [illegible] in the yere.

Anacte for the abolishinge of diuersitie of opinion

Where at the deathe of our late [illegible] kynge Edward the vi. the [illegible] of common prayer [illegible] of the administracion of Sacramentes, [illegible] and Ceremonies, in the churche of [illegible] whiche was set forthe in a boke entituled. The booke of common prayer, and [illegible] cion of Sacramentes, and other Rites and Ceremonies in the churche of Englande, authorized by acte of Parliamente, holden in the fifte and firste yeres of our late Soueraigne lorde kynge Edward the firste, entituled. An acte for the vniformitie of common prayer, and administracion of the Sacramentes, the whiche was repealed and taken awaie by acte of Parliament, in the firste yere of the raigne of our late Soueraigne Lady Quene Marie, to the greate decaie of the due honour of God, and discomforte to the professours of the truethe of Christes religion.

Be it therefore enacted, by the aucthoritie of this presente Parliamente, that the saied estatute of repeale, and euery thyng therein conteined, onely concernyng the saied booke, and the seruice, administracion of Sacramentes, Rites, and Ceremonies, conteined or appointed, in, or by the saied booke, shall bee voide, and of none effect, from, and after the feaste of the Natiuitie of saincte Jhon Baptiste nexte commyng. And that the said boke, with the order of seruice, and of the administracion of Sacramentes, Rites, and Ceremonies, with the alteracion and additions, therein added and appointed by this estatute, shall stande, and bee, from, and after the said feaste of the Natiuitie of saincte Jhon Baptiste, in full strength and effect, accordyng to the tenour and effect of this estatute, any thyng in the aforesaid statute of repeale, to the contrarie not withstandyng.

And further, be it enacted by the quenes highnes, with thassent of the lordes and commons in this presente parliament assembled, and by auctho[illegible]itie of the same, that all and singuler ministers, in any cathedrall or parishe church, or other place within this realme of Englande, Wales, and the marches of the same, or other the quenes dominions, shall from, and after the feaste of the Natiuitie of saincte Jhon Baptiste next comming, be bounden to saie and vse the Mattins, Euensong, celebracion of the Lordes supper, and administracion of eche of the Sacramentes, and [illegible] mon and open prayer, in suche order and fourme, as is [illegible] in the saied booke, so auctho[illegible]ised by Parliament in the [illegible] first yere of the raigne of kyng Edward the firste, with one alteracion and addicion of certain lessons to be vsed on euery Sondaie in the yere, and the forme of the Litanie altered and corrected, and two sentences

onely added in the deliuery of the Sacrament to the communicantes, and none other, or other wyse. And that yf any maner of person, Vicar, or other whatsoeuer minister that ought or should sing or say common praier mentioned in the sayd boke, or minister the Sacramentes from and after the feaste of the Natiuitie of saincte Jhon Baptiste nexte commynge, refuse to vse the sayde common prayers, or to minister the Sacramentes in suche Cathedrall or parysshe Churche, or other places, as he shoulde vse to minister the same, in such order and fourme as they be mentioned and set forth in the sayd boke: or shall wylfully or obstinately standynge in the same, vse any other rite, ceremonie, order, fourme, or maner of celebrating of the lordes supper openly or priuelye, or mattens, euensong, administration of the Sacramentes, or other open prayers then is mentioned and set forth in the said boke (Open prayer in and throughout this Acte, is ment that praier which is for other to come vnto, or heare, eyther in Common Churches, or priuie Chappelles, or Oratories, commonly called the seruice of the Churche) or shal preach, declare, or speake any thing in the derogation or deprauyng of the sayd boke, or any thing therin conteined, or of any part therof, and shalbe therof lawfully conuicted according to the lawes of this realme, by verdict of .xii. men, or by his owne confession, or by the notorious euidence of the fact: shal lose and forfeite to the Quenes hyghnes, her heyres and successours, for his first offence, the profite of all his spirituall benefices or promocions, comyng or arisyng in one whole yere next after his conuiction. And also that the persone so conuicted, shall for the same offence suffer imprisonmēt by the space of .vi. monethes, without baile or mainprise. And if any suche persone ones conuict of any offence, concerning the premisses, shall after his first conuiction eftsones offend, and be thereof in forme aforesaied lawfully conuict: that then the same person shal for his second offence, suffer imprisonment by the space of one whole yere, & also shall therfore be deprined, ipso facto, of al his spirituall promocions. And ẏ it shalbe lawful to al patrons or donors of all and singuler the same spirituall promotions, or of any of them, to present or collate to the same, as though the person and persons so offendyng wer dead: And that if any such person or persons, after he shall be twise conuicted in forme aforesaied, shall offende against any of the premisses the third time, & shalbe therof in forme aforesaid lawfully conuicted: that then the person so offēding, and conuicted the third time, shalbe deprined ipso facto of al his spiritual promotiōs, & also shal suffer imprisonmēt during his life

AND if the person that shall offend, and be conuicte in fourme aforesaid, concernyng any of the premisses, shall not be benefyced, nor haue any spirituall promotion: That then the same person so offending and cōuict, shal for the first offence suffer imprisonment

durynge

duryng one hole yere next after his said conuiction, without bayle or mainepryse. And yf any such person, not hauyng any spirituall promotion, after his first conuiction, shal eftesones offende in any thyng concerning the premisses, and shall in fourme aforesayed, be therof lawfully conuicted: That then the same personne shall for his seconde offence, suffer imprisonment duryng his lyfe.

AND it is ordeyned and enacted by the aucthoritie abouesayd, that if any person or personnes whatsoeuer, after the sayd feast of the Natiuitie of Sainct Jhon Baptiste nexte commynge, shall in any Enterludes, Plaies, Songs, Rymes, or by other open wordes, declare or speake any thyng in the derogation, deprauing, or despisyng of the same booke, or of any thinge therin conteined, or any parte therof, or shall by open facte, deede, or by open threatninges, compell or cause, or otherwyse procure or maintaine any Parson, Vycar, or other Minister, in any Cathedrall or parishe Churche, or in Chappell, or in any other place to syng or say any common and open prayer, or minister any Sacramente otherwyse, or in anye other maner and forme then is mencioned in the sayd boke, or that by any of the said meanes shal vnlawfully interrupt or let any person, vicar, or other minister, in any Cathedral or parishe Churche, Chappel, or any other place to syng or say cõmon and open praier, or to minister the Sacramentes or any of them, in such maner and fourme, as is mencioned in the said boke: That then euery suche person beyng thereof lawfully conuicted in fourme aboue sayde, shal forfeite to the Quene our Soueraygne Ladye, her heires and successours, for the firste offence a hundreth markes. And yf any parson or parsons, beyng once conuict of any such offence, eftsons offend againste any of the last recited offences, and shal in fourme aforesaid be therof lawfully cõuict: That then the same parson so offendynge and conuicte, shall for the second offence forfeite to the Quene our Soueraigne Lady, her heires and successours, foure hundreth markes. And if any parson after he in forme aforesaid, shal haue ben twise conuicte of any offence, concernyng any of the last recited offences, shal offend the third time, and be therof in forme abouesaide lawefully conuicte: That then euery parson so offending and conuict shal for his third offence, forfeyte to oure Soueraygne Lady the Quene, al his goodes & catelles, and shal suffer imprisonment duringe his life. And if any person or parsons that for his first offence, concernynge the premisses, shall be conuicte in forme aforesaid, do not pay the somme to be payde by vertue of his cõuiction in such maner and forme as the same ought to be payde, within vi. wekes next after his conuiction, that then euery person so conuict, & so not paying the same, shal for the same first offence, in stede of the said somme, suffer imprisonment by the space of vi. monethes, without bayl or mainepryse. And if any person or per-

sons that for his second offence concernynge the premisses, shalbe conuicte in forme aforesaid, do not pay the sayed somme to be payd by vertue of his cõuiction, & this estatute, in such maner and forme as the same ought to be payd within vi. wekes next after his said second conuiction: that then euery person so conuicted and not so paying the same, shal for the same second offence, in the stede of the said somme, suffer imprisonment during vii. monethes, without bayle or mainepryse. And that from and after the said feast of the Natiuitie of S. Jhon Baptist next commyng, al and euery person and personnes, inhabityng within this Realme or any other the Quenes Maiesties dominions, shal diligently and faithfully, hauyng no lawful or reasonable excuse to be absent, endeuoure thẽ selues to resort to their paryshe Churche or Chappell accustomed, or vpon reasonable lette thereof, to some vsual place where cõmon Prayer, and such Seruice of God shalbe vsed in such time of let vpon euery Sõday, & other daies ordeined and vsed to be kepte as holy dayes. And then and ther to abide orderly, & soberly duringe the time of the cõmon prayer, prechinges or other seruice of God, there to be vsed & ministred, vpõ paine of punishment by the censures of the church. And also vpon paine that euery persone so offendynge shal forfeite for euery such offence. xii. d. to be leuied by the Churchwardens of the paryshe, where suche offence shalbe done, to thuse of the pore of the same parish, of the goodes, landes, and tenemẽtes of suche offendour, by waye of distresse. And for due execution hereof, the Quenes moste excellent Maiesty, the lordes Temporal, and al the commons in this present Parliament assembled, dothe in gods name earnestly require and charge al the Archbishopes, Bishopes, and other ordinaries, that they shal endeuour them selues to the vttermost of their knowledges, that the due & true execution hereof may be had throughout their diocesse, & charges, as they will answere before God, for such euylles & plages, wherewith almighty God may iustly punish his people for neglecting this good & hollsome lawe. And for their auctoritie in this behalfe, be it further enacted by thauctoritie aforesaid, that all and singuler the same Archbishops, bishopes, and all other their officers, exercising ecclesiasticall iurisdiction, as well in place exempt as not exempt, within their diocesse, shal haue ful power and aucthoritie by this acte, to reforme, correct, and punishe by censures of the church, all and singuler persons, whiche shal offende within any their iurisdictions or diocesse, after the said feaste of the Natiuitie of Sainct Jhon Baptist next commyng, against this act and statute. Any other lawe, statute priuiledge, libertie, or prouisiõ heretofore made, had, or suffred to the contrary notwithstandyng.

AND it is ordeined and enacted by the auctoritie aforesaide, that all and euery iustices of Oyer and determiner, or Justices of Assyse,

Assyse, shall haue full power and aucthoritye in euery of their open and general Sessions, to enquire here & determine al, and all maner of offences that shalbe committed or done contrary to any article, cõteyned in this present act, within the lymites of the Commission to them directed, and to make processe for therecutiõ of the same, as they may do againste any personne beinge indited before them of trespasse, or lawfully conuicted thereof.

PROUIDED alwayes and be it enacted by thaucthoritie aforesayd, that all and euery Archbishoppe and Bishoppe, shall or may at al time & times at his libertie and pleasure, ioyne and associate himselfe, by vertue of this acte, to the said Justices of Oyer and determiner, or to the said Justices of assise, at euery of the said open and generall Sessions, to beholden in any place within his diocesse, for and to the enquiry, hearyng, and determinyng of the offences aforesaide.

PROUIDED also and be it enacted by thauctoritie aforesaid, that the bokes cõcerning the said Seruices, shal at the costes and charges of the paryshioners of euery parishe, and Cathedrall Church, be attained & gotten before the sayd feast of the Natiuitie of Saint Jhon Baptist next folowing, and that all suche parishes & Cathedral Churches or other places, wher the said bokes shalbe attained & gotten before the said feaste of the Natiuitie of Sainct Jhon Baptist, shal within three wekes nexte after the said bookes so attained and gotten, vse the said seruice and put the same in vre according to this acte.

AND be it further enacted by thaucthoritie aforesaid, that no parson or parsons shalbe at any time hereafter empeched or other wyse molested of, or for any of the offences aboue mencioned, hereafter to be committed or done cõtrary to this act, onles he or they so offendynge, be therof indited at the next general Sessions, to be holden before any such Justices of Oyer and determiner, or Justices of assise, next after any offence committed or done contrarye to the tenor of this act.

PROUIDED alwayes & be it ordeined and enacted by the aucthoritie aforesaid, that al & singuler Lordes of the Parliament for the third offence aboue mencioned, shalbe tried by their peres.

PROUIDED also and be it ordeined and enacted by thaucthoritie aforesaide, that the Maior of London, & al other Maiors, Bayliffes, & other head officers of al & singuler Cities, Borroughes, and Townes Corporate within this Realme, Wales, and the marches of the same, to the which Justices of Assise do not commonly repaire, shal haue full power & aucthority by vertue of this acte to enquire, here, and determine the offences abouesaid, and euery of them yerely within xv. daies after the feast of Easter, & S. Mighel tharchaungel, in like maner and fourme as Justices of Assise and

Dyer and determiner may doo.

PROVIDED alwaies & be it ordeined & enacted by thauc-thoritie aforesaid, that al and singuler Archbishops and Bishops, and euery of their Chauncellours, Commissaries, Archdeacons, & other ordinaries, hauinge any peculier ecclesiastical iurisdiction, shal haue full power and aucthoritie by vertue of this act, aswell to enquire in their visitation, Synodes, and elsewhere within their iurisdiction at any other time and place, to take occasions and informations of all and euery the thinges aboue mencioned, done, committed, or perpetrated within the limites of their iurisdictions and auctoritie, and to punishe the same by admonicion, excõmunication, sequestration, or deprivation and other censures & processe in like fourme as heretofore hath ben vsed in like cases by the Quenes ecclesiastical lawes.

PROVIDED alwayes and be it enacted, that whatsoeuer person offending in the premisses, shal for the offence firste receyue ponishmẽt of the ordinary, hauing a testimonial therof vnder the said ordinaries seale, shal not for the same offence eftsones be con-uicted before the Justices. And lykewise receuynge for the sayde fyrste offence ponishment by the Justices, he shal not for the same offence eftsoones receyue ponishment of the ordinary. Any thinge conteined in this act to the contrary notwithstandyng.

PROVIDED alwayes and be it enacted, that suche ornaments of the Churche, and of the ministers therof, shalbe reteined and be in vse as was in this Churche of England, by auctoritie of Parliament, in the second yere of the raygne of Kyng Edward the vi. vntil other order shalbe therin taken by thauctoritie of the Quenes Maiestie, with the aduise of her Cõmissioners appointed and auctorised vnder the great Seale of England, for causes ec-clesiastical, or of the Metropolitan of this Realme. And also that if there shal happen any contempte or irreuerence to be vsed in the ceremonies or rites of the Churche, by the misusinge of the orders appointed in this boke: The Quenes Maiestie may by the like ad-uise of the sayd commissioners, or Metropolitan, ordeine and pu-blish suche farther ceremonies or rites as maye be most for the ad-uauncement of Gods glory, the edifiynge of his Churche, and the due reuerence of Christes holy mysteries and Sacramentes.

AND be it further enacted by the auctoritie aforesaid, that al lawes, statutes, and ordinaunces, wherin or whereby any other Seruice, admiuistration of Sacramentes or Common prayer, is limited, established, or set forth to be vsed within this Realme, or any other the Quenes dominions or Countryes, shall from hens-forth be vtterly voyde and of none effect.

¶ The Preface.

THere was neuer any thinge by the witte of manne so well deuised, or so sure established, whiche in continuaunce of time hath not bene corrupted: as (amonge other thinges) it maye plainely appeare by the common prayers in the churche, commonlye called deuine seruice. The first originall and grounde whereof, if a manne woulde searche out by the auncient fathers, he shall finde, that the same was not ordeined but of a good purpose, & for a great aduaūcement of godlines. For thei so ordered the matter, that all the whole Bible (or the greatest part thereof) should be redde ouer once in the yere: entending therby that the Cleargy, and specially such as were ministers of the congregation should (by often readyng, and meditation of Gods worde) be stirred vp to godlines theim selues, and be more able to exhorte other by wholesome doctrine, and to confute them that were aduersaries to the truthe. And further, that the people (dayly hearing of holy scripture read in the churth) should continually profite more & more in the knowledge of God, and be the more enflamed with the loue of his true religion. But these many yeres passed, this godlie and decent order of the auncient fathers hath bene so altered, broken, and neglected, by plantynge in vncertaine Stories, Legendes, Respondes, Uerses, vaine Repeticions, Commemorations, and Sinodalles, that commonly when any boke of the Bible was begone, before thre or four Chapters were read out, all the rest are vnredde. And in this sorte the bolke of Esay was begone in Aduent, and the boke of Genesis in Septuagesima: but thei were only begon, and neuer read through. After a like sort were other bokes of holy scripture vsed. And more ouer, where as saint Paule would haue suche language spoken to the people in the church, as they might vnderstande, and haue profite by hearinge the same: the seruice in this church of Englande (these many yeres) haue bene read in Latine to the people, whiche they vnderstode not: so that they haue heard with their eares only, and their heart, spirite, and minde, haue not bene edified thereby. And furthermore, notwithstādyng that the auncient fathers haue deuided the Psalmes into seuen portions, whereof euerye one was called a Nocturne now of late time: a fewe of them haue bene dayly saide, and oft repeated, and the rest vtterlye omitted. Moreouer, the number and hardnes of the rules, called the Pie, and the manifolde chaungynges of the seruice, was the cause, that to turne the boke onely was so harde and intricate a matter, that many tymes there was more busines to finde out what should be reade, then to read it when it was found out.

These inconueniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readines in this

this matter, here is drawen out a kalender for that purpose, which is plaine and easie to be vnderstanded, wherein (so muche as maye be) the readyng of holy Scriptures is so set forthe, that all thinges shalbe done in order, without breaking one piece thereof from another. For this cause be cut of, Anthemes, Respondes, Inuitatories, and such like thinges, as did breake the continual course of the readyng of the scripture. Yet because there is no remedye, but that of necessitie there muste be some rules, therefore certaine rules are here set forthe, which as they be fewe in number, so they be plaine and easye to bee vnderstanden. So that here you haue an order for prayer (as touching the readyng of holy scripture) muche agreable to the minde and purpose of the olde fathers, and a great deale more profitable and commodious, then that which of late was vsed. It is more profitable, because here are left out manye thinges whereof some be vntrue, some vncertaine, some vaine and superstitious, and is ordeined nothing to be reade, but the very pure word of God, the holy scriptures, or that whiche is euidentlye grounded vpon the same, and that in such a language and order, as is moste easye and plaine for the vnderstandynge, bothe of the readers and hearers. It is also more commodious, bothe for the shortenesse thereof, and for the plainnesse of the order, and for that the rules be fewe and easye. Furthermore, by this order, the Curates shall nede none other bokes for their publique seruice, but this booke, and the Bible. By the meanes whereof, the people shall not be at so greate charge for bokes, as in time past they haue bene.

And where heretofore there hath bene great diuersitie, in saiyng and singyng in churches within this realme, some folowynge Salisburye vse, some Hereforde vse, some the vse of Bangor, some of Yorke, and some of Lincolne. Now from henceforthe, all the whole realme shall haue but one vse. And if anye woulde iudge this waye more painefull, because that al thinges must be read vpon the boke, where as before by the reason of so often repeticion, they could saie many thinges by heart: if those men will weigh their labour, with the profite and knowledge whiche daiely they shall obtaine by reading vpon the boke, they will not refuse the paine, in consideration of the great profite that shal ensue thereof.

And for as muche as nothing can almost be so plainely set forthe, but doubtes may rise in the vse and practisyng of the same: To appease all suche diuersitie (if anye arise) and for the resolucion of all doubtes concernynge the maner howe to vnderstande dooe and execute the thinges conteined in this booke, The parties that so doubte, or diuerslye take any thinge, shall alway resort to the bishop of the diocesse, who by his discrecion shall take order for the quietyng and appeasyng of the same, so that the same order be not contrary to any thing conteyned in this boke. And if the Bishoppe of

the

the dioceſſe be in any doubt, then may he ſende for the reſolutiō thereof vnto the Archebiſhop.

¶ Though it be appointed in the afore written Preface, that all thinges ſhall be read and ſonge in the churche, in the engliſhe tongue, to thende that the congregation may be therby edified, yet it is not ment, but when men ſaie Mornynge and euenyng prayer priuately, they may ſaie the ſame in any language that they them ſelues do vnderſtand.

¶ And all Prieſtes and deacons, ſhalbe bounde to ſaie dailye the Morning and euening prayer, either priuately or openly, except they be let by preachinge, ſtudyng of diuinitie, or by ſome other vrgent cauſe.

¶ And the Curate that miniſtreth in euery pariſhe Churche, or Chapell, being at home, and not beinge otherwiſe reaſonablie letted, ſhall ſaie the ſame in the Pariſhe Churche or chapel where he miniſtreth, and ſhall tolle a bell thereto, a conuenient time before he begin, that ſuche as be diſpoſed may come to heare Gods worde, and to praye with him.

¶ Of Ceremonies why some be abolished, and some retéyned.

IF suche Ceremonies as bee vsed in the church, & haue had their beginninge by the institution of man: some at the first were of godly entent & purpose deuised, and yet at length turned to vanitie and superstició: some entred into the church by vndiscrete deuocion, and suche a zeale as was without knowledge: and forbicause they were winked at in the beginnyng, they grewe daily to more and more abuses: which not onely for their vnprofitablenes, but also because they haue muche blinded the people, and obscured the glory of God, are worthy to be cutte awaye, and cleane reiected. Other there be, whiche although they haue bene deuised by man: yet it is thought good to reserue them still, as well for a decent order in the church, (for the whiche they were first deuised) as because they pertaine to edification: Whereunto all thinges done in the church (as the Apostles teacheth) ought to be referred. And although the keping or omittynge of a Ceremonie (in it selfe considered) is but a small thing: yet the wilfull and contempteous transgression and breakinge of a commen order and discipline, is no small offence before God.

Let all thinges be done among you (saith. S. Paule) in a semelie & due order. The appointment of the which order, parteineth not to priuate men: therefore no man ought to take in hande, nor presume to appointe or alter any publike or commen order in Christes church, except he be lawfully called and authorized thereunto.

And where as in this our time, the mindes of men are so diuers, that some thinke it a greate matter of conscience, to depart from a piece of the least of their Ceremonies (thei be so addicted to their olde customes:) and againe on thother side, some be so newe fangled, that they would innouate all thing, and so do dispise the olde, that

nothing

nothing can like theim, but that is new. It was thought expedient, not so much to haue respect how to please and satisfie either of these parties, as howe to please God, and profite theim both. And yet least any man should be offended (whom good reason might satisfie) here be certaine causes rendred, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put awaye, because the great excesse & multitude of theim, hath so encreased in these latter dayes, that the burthen of thē was intollerable, Whereof. S. Augustine in his time complained, that they were growen to such a number, that the state of Christian people was in worse case (concernyng that matter) thē were the Iewes. And he counsailed, that such yoke and burthē should be taken away, as time would serue quietly to do it.

But what would. S. Augustine haue said, if he had sene the ceremonies of late daies vsed among vs: whervnto the multitude vsed in his time was not to be compared. This our excessiue multitude of ceremonies was so great, and manye of theim so darke, that they did more confounde and darken, then declare and set forthe Christes benefites vnto vs.

And besides this, Christes Gospell is not a ceremonial law (as much of Moses law was) but it is a religiō to serue God, not in bondage of the figure or shadowe, but in the fredome of spirite, beinge content onely with those ceremonies, whiche do serue to a decent order, and Godlye discipline, and suche as be apte to stirre vp the dulle minde of man to the remembraūce of his duetie to God, by some notable and speciall signification, Whereby hee might be edified.

Furthermore, the most Weightie cause of the abolishement of certain ceremonies was, that they were so farre abused, partly bi the superstitious blindenes of the rude and vnlearned, and partely by the vnsatiable auarice of such as sought more their owne lucre, then the glorye of God, that the abuses could not well be taken away, the

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thing remaining still. But now as cõcerning those persons, which peraduenture will be offended, for that some of thold ceremonies are reteined still: if they cõsider that without soume Ceremonies, it is not possible to kepe any order, or quiet discipline in the church: they shall easelye perceiue iuste cause to reioume their iudgementes. And if they thinke much that any of thold do remaine, & would rather haue all deuised anew: Then such mẽ graũting some ceremonies conuenient to be had, surely Where the olde may be well vsed, there they cannot reasonably reproue the olde, only for their age: without bewraying of their owne foly. For in such a case, they ought rather to haue reuerence vnto thẽ for their antiquitie, if they will declare themselues to be more studious of vnitie and concorde, then of innouacions & newe fanglenes, which (asmuch as may be with the true setting forth of Christes religion) is alwaies to be eschewed. Furthermore, such shall haue no iuste cause with the Ceremonies reserued, to be offended. For as those be taken away, which were most abused, and did burden mens consciences without any cause: so the other that remaine, are retained for a discipline and order, which (vpon iuste causes) mai be altered and chaunged, and therefore are not to be estemed equal with Gods lawe. And more ouer, they be neither darke nor doube ceremonies: but are so set foorthe, that euery man maye vnderstande what they do meane, and to what vse they dooe serue. So that it is not like that they in tyme to come, shoulde bee abused as the other haue bene. And in these our doinges, We condemne no other nacions, nor prescribe any thinge, but to our owne people onely. For we thinke it cõuenient that euery cõtry should vse such ceremonies, as they shall thinke best, to the setting forth of Gods honour or glory, & to the reducing of the people to a most perfect and Godly liuing without errour or superstitiõ. And that they should put away other thinges, which from time to time they perceiue to be most abused: as in mens ordinaunces it often chaunceth diuerslye, in diuers countries.

The

The Table and Kalender, expressyng the order of the Psalmes and lessons, to be saide at Mornyng and Euenyng prayer throughout the yere, except certaine proper festes, as the rules folowynge, more platnely declare.

The order howe the Psalter is appointed to be readde.

The Psalter shall be readde through once euery Moneth. And because that some Monethes be longer then some other bee, it is thought good to make them euen by this meanes.

To euery moneth, shalbe appointed (as concernyng this purpose) iust. xxx. dayes.

And because January and Marche hath one daye aboue the said number, and Februarye which is placed betwene them bothe, hath only. xxviii. dayes: Februarye shal borow of either of the Monethes (of January and Marche) one daye. And so the Psalter whiche shal be read in Februarye, muste begin at the last daye of Januarye, and ende the first daye of Marche.

And where as May, July, August, October, and December, haue xxxi. dayes a piece: it is ordered that the same Psalmes, shalbe read the last daye of the said Monethes, whiche were reade the daye before. So that the Psalter may begyn again the first day of the next Monethes ensuyng.

Now to know what Psalmes shalbe reade euery day, loke in the kalender, the number that is appointed for the Psalmes, and then finde the same number in this table, and vpō that number shal you se, what Psalmes shal be saide at Mornyng and Euenyng prayer.

And where the. cxix. Psalme is deuided into. xxii. portions, and is ouerlonge to be readde at one time: it is so ordered, that at one time shal not be read aboue four or fiue of the said portions, as you shal perceiue to be noted in this table folowyng.

And here is also to be noted, that in this Table, and in all other partes of the seruice, where any Psalmes are appointed, the number is expressed after the greate Englishe Bible, whiche from the. i. Psalme, vnto the. cxlviii. Psalme (folowyng the deuision of the Hebrewes,) dooeth varye in noumbers from the commen Latine translation.

The Table for the Order of the Psalmes, to be sayed at Morning and Euenynge prayer.

Daies of the month	Psalmes for Morning prayer.	Psalmes for Euenyng prayer.
i.	i.ii.iii.iiii.v.	vi.vii.viii.
ii.	ix.x.xi.	xii.xiii.xiiii
iii.	xv.xvi.xvii.	xviii.
iiii.	xix.xx.xxi.	xxii.xxiii.
v.	xxiiii.xxv.xxvi	xxvii.xxviii.xxix.
vi.	xxx.xxxi.	xxxii.xxxiii.xxxiiii.
vii.	xxxv.xxxvi.	xxxvii.
viii.	xxxviii.xxxix.xl.	xli.xlii.xliii.
ix.	xliiii.xlv.xlvi.	xlvii.xlviii.xlix.
x.	l.li.lii.	liii.liiii.lv.
xi.	lvi.lvii.lviii.	lix.lx.lxi.
xii.	lxii.lxiii.lxiiii.	lxv.lxvi.lxvii.
xiii.	lxviii.	lxix.lxx.
xiiii.	lxxi.lxxii.	lxxiii.lxxiiii.
xv.	lxxv.lxxvi.lxxvii.	lxxviii.
xvi.	lxxix.lxxx.lxxxi.	lxxxii.lxxxiii.lxxxiiii.lxxxv
xvii.	lxxxvi.lxxxvii.lxxxviii	lxxxix.
xviii.	xc.xci.xcii.	xciii.xciiii.
xix.	xcvi.xcvii.	xcviii.xcix.c.ci.
xx.	cii.ciii.	ciiii.
xxi.	cv.	cvi.
xxii.	cvii	cviii.cix.
xxiii.	cx.cxi.cxii.cxiii.	cxiiii.cxv.
xxiiii.	cxvi.cxvii.cxviii	cxix. Inde.iiii.
xxv.	Inde.v.	Inde.iiii.
xxvi.	Inde.v. (cxxv.	Inde.iiii. (cxxxi.
xxvii.	cxx.cxxi.cxxii.cxxiii.cxxiiii	cxxvi.cxxvii. cxxviii.cxxix. cxxx.
xxviii.	cxxxii.cxxxiii.cxxxiiii.cxxxv	cxxxvi.cxxxvii.cxxxviii.
xxix.	cxxxix.cxl.cxli	cxlii.cxliii.
xxx	cxliiii.cxlv.cxlvi	cxlvii.cxlviii.cxlix.cl.

¶ The order howe the reste of holy scripture (beside the Psalter) is appointed to be readde.

THold Testament is appointed for the firste lessons, at Morning and Euening prayer, and shal be read through, euerye yeare once, excepte certaine bokes and Chapiters, which be leaste edifying, and mighte beste bee spared, and therefore be lefte vnread.

The newe Testament is appointed for the second Lessons, at Morning and Euenyng prayer, and shalbe read ouer orderly euery yere thryse, beside the Epistles and Gospels: except the Apocalips, out of the which there bee onely certaine Lessons appointed, vpon diuerse proper feastes.

And to knowe what Lessons shalbe readde euery daye: finde the day of the moneth in the Kalender folowyng, and there ye shal perceyue the bokes & Chapiters that shalbe read for the Lessons, both at Morning and Euenynge prayer.

And heare is to be noted, that whensoeuer there bee any proper Psalmes or Lessons appointed for the Sondayes or for any feaste moueable or vnmoueable: then the Psalmes and Lessons, appointed in the kalender, shalbe omitted for that tyme.

Ye must note also that the Collecte, Epistle & Gospell, appointed for the Sondaye, shal serue al the weke after, except there fal some feast that hath his proper.

This is also to bee noted, concernyng the Leape yeares, that the xxv. daye of Februarye, which in Leape yeare, is coumpted for two dayes, shal in those two dayes, alter nether Psalme nor Lesson: but the same Psalmes and Lessons, whiche be sayde the firste daye, shal also serue for the second daye.

Also, whereseoeuer the beginnyng of any Lesson, Epistle or Gospel is not expressed: there ye muste beginne at the beginning of the Chapiter.

And whereseoeuer is not expressed howe farre shalbe read, there shall you reade to the ende of the Chapiter.

Proper lessons to be read

for the first lessons, both at morning prayer and Euenyng prayer, on the Sondayes through out the yeare, and for some also the seconde Lessons.

Sondayes of aduent.	Mattens.	Euēsong.
The first.	Esa. i.	Esa. ii.
ii.	v.	xxiiii.
iii.	xxv.	xxvi.
iiii.	xxx.	xxxii.

Sondayes after Christ mas.	Mattens.	Euēsong.
The first.	xxxvii.	xxxviii.
ii.	xli.	xlii.

Sondayes after the Epiphany.	Mattens.	Euēsong.
The first.	xliiii.	xlvi.
ii.	li.	liii.
iii.	lv.	lvi.
iiii.	lvii.	lviii.
v.	lix.	lxiiii.
Septuage.	Gen. i.	Gen. ii.
Sexageſi.	iii.	vi.
Quinqua.	ix.	xii.

Lent.

i. Sonday.	xix.	xxii.
ii. Sonday.	Ge. xxvii.	Ge. xxxiiii.
iii.	xxxix.	xlii.
iiii.	xliii.	xlv.
v.	Exod. iii.	Exod. v.
vi.	ix.	x.

Esterdaie.	Mattens.	Euēsong.
i. Lesson.	xii.	xiiii.
ii. Lesson.	Rom. vi.	Act. ii.

Sondayes after Easter.

The first.	Nu. xvi.	Nu. xxii.
ii.	xxiii.	xxv.
iii.	Deut. iiii.	Deut. v.
iiii.	vi.	vii.
v.	viii.	ix.
Sondaye after Ascēsion daye.	Deut. xii.	xiii.
Whitsondaye.		
i. Lesson.	Deut. xvii	Deut. 18.
ii. Lesson.	Act. x. Then Peter opened his, &c.	Actes. xix. It fortuned whē Appollo went to Corinth. &c. vnto, after these thynges.

	Mattens.	Euelong.
Sainct Peter.		
i. Lesson.	Ecclē. xp.	Eccle. xix.
ii. Lesson.	Actor. iii.	Ihe. iiii.
Sainct James.	Eccle. xxi.	Ec. xxiii.
Sainct Bartholomewe.	xxb.	xxix.
Sainct Matthew.	xxxb.	xxxbiii.
Sainct Michael.	xxxix.	xliiii.
Sainct Luke.	li.	Iob. i.
Sainct Simon and Jude.		
i. Lesson.	xxiiii.	Eccl. xlii.
ii. Lesson.	xxb.	
All saincte s	Weldō. iii. vnto vlessed is rather the baron.	welledō. v. vnto, his ielosy also.
i. Lesson.		
ii. Lesson.	Ye. xi. xii. Sainctes by faithe, vnto, If you endure chastening.	Apo. xix. vnto, and I sawe an Angell stande.

Proper Psalmes on certaine dales.

	Mattens.	Euelong
Christmas daie. pſal.	xlv. xlb. lxxxb.	lxxxix. Cx. Cxxxii.
Easter daie	ii. lbii. Cxi.	Cxiii. Cxiiii. Cxbiii.
Ascention daie.	viii xb. xxi.	xxiiii. lxviii. Cviii.
Whitsonedaie.	xlviii. lxvii.	Ciiii. Cxlv.

Holy dayes to be obserued, none of
all sondayes in the yeare. The natiuite of the Curate
& Circumcision. The purification of the blessed Vir
Sainct Mathew the apostle. The annunciation of the
virgin Sainct Marke the Euangelist. Philippe the
apostle. The ascention of Iesus Christ. The n
of Sainct Iohn Baptist. Sainct Peter the apostle
Sainct Bartholomew apostle
Sainct Matthew the apostle. Sainct Michaell the
Sainct Luke the Euangelist. All Saintes. Sainct Simon &
the apostles. All Saintes. Sainct Andrewe the
apostle. Sainct Thomas the apostle. The natiuitie
of our Lorde. The feast of Sainct Stephen martyr.
Sainct Iohn the Euangelist. The holy Innocents
Munday & Tuesday in Easter weeke. Munday
& Tuesday in Whitsonn weeke.

A briefe declaracion
when euery Terme beginneth and endeth.

BE it knowen that Easter Terme beginneth alwaies the eightene daie after Easter, rekenyng Easter daie for one. And endeth the Moondaie next after the Ascension daie.

Trinitie Terme beginneth alwaie, the Fridaie next after Trinitie Sondaie, and endeth the .xviii. daie of June.

Michaelmas Terme, beginneth the ninth or tenth daie of October, and endeth the .xviii. or .xix. daie of November.

Hillarie Terme beginneth the .xiii. or .xiiii. daie of Januarie, and endeth the twelue or thirtene daie of Februarie.

In Easter Terme, on the Ascension daie. In Trinitie Terme, on the feast of sainct Iohn Baptist. In Michaelmas Terme on the feast of All sainctes. In Hillarie Terme, on the feast of the Purificacion of our Ladie. The Quenes Iudges of Westminster, doe not vse to sit in Iudgement, nor vpon any Sondaies.

CAn Almanack

fol. xxx. veres.

Mark date.	Sonnicall letter.	The cycle of the Sonne	The cycle of the Moone.	The golden nomber.	The Epact	The prime of our lord.
M.D.lix.	A.	xxviii.	xxviii.	ii.	xii.	xxvi. Marche.
M.D.lx.	G. F.	i.	i.	iii.	iii.	xiiii. Apryll.
M.D.lxi.	E.	ii.	ii.	iiii.	xiiii.	vi. Apryll.
M.D.lxii.	D.	iii.	iii.	v.	xxv.	xxix. Marche.
M.D.lxiii.	C.	iiii.	iiii.	vi.	vi.	xi. Apryll.
M.D.lxiiii.	B. A.	v.	v.	vii.	xvii.	ii. Apryll.
M.D.lxv.	G.	vi.	vi.	viii.	xxviii.	xxii. Apryll.
M.D.lxvi.	F.	vii.	vii.	ix.	ix.	xiiii. Apryll.
M.D.lxvii.	E	viii.	viii.	x.	xx.	xxx. Marche.
M.D.lxviii.	D. C.	ix.	ix.	xi.	i.	xviii. Apryll.
M.D.lxix.	B.	x.	x.	xii.	xii.	x. Apryll.
M.D.lxx.	A.	xi.	xi.	xiii.	xxiii.	xxvi. Marche.
M.D.lxxi.	G.	xii.	xii.	xiiii	iiii	xv. Apryll.
M.D.lxxii.	F. E.	xiii.	xiii.	xv.	xv.	vi. Apryll.
M.D.lxxiii.	D.	xiiii.	xiiii.	xvi.	xxvi.	xxii. Marche.
M.D.lxxiiii.	C.	xv.	xv.	xvii.	vii.	xi. Apryll.
M.D.lxxv.	B.	xvi.	xvi.	xviii.	xviii.	iii. Apryll.
M.D.lxxvi.	A. G.	xvii.	xvii.	xix.	xix.	xxii. Apryll.
M.D.lxxvii.	F.	xviii.	xviii.	i.	i.	vii. Apryll.
M.D.lxxviii.	E.	xix.	xix.	ii.	xii.	xxx. Marche.
M.D.lxxix.	D.	xx.	xx.	iii.	iii.	xxix. Apryll.
M.D.lxxx.	C. B.	xxi.	xxi.	iiii.	xiiii.	iii. Apryll.
M.D.lxxxi.	A.	xxii.	xxii.	v.	xxv.	xxvi. Marche.
M.D.lxxxii.	G.	xxiii.	xxiii.	vi.	vi.	xv. Apryll.
M.D.lxxxiii.	F.	xxiiii.	xxiiii.	vii.	xvii.	xxii. Marche.
M.D.lxxxiiii.	E. D.	xxv.	xxv.	viii	xxviii.	xix. Apryll.
M.D.lxxxv.	C.	xxvi.	xxvi.	ix.	ix.	xi. Apryll.
M.D.lxxxvi.	B.	xxvii.	xxvii.	x.	xx.	iii. Apryll.
M.D.lxxxvii.	A.	xxviii.	xxviii.	xi.	i.	xxvi. Apryll.
M.D.lxxxviii.	G.	i.	i.	xii.	xii.	vii. Apryll.

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¶ January hath.xxxi.dayes.

				Mornyng praier.		Euenyng praier.	
¶ Psalmes.							
				i. Lesson	ii. Lesson	i. Lesson	ii. Lesson
i			Kalend. Circumcision	Ge. xvii	Roma. ii	Deut. x	Collos. ii
ii	v	4	No.	Gene. i	Math. i	Gene. ii	Roma. i
iii	c	3	No.	iiii	ii	iiii	ii
iiii	d	Prid	No.	v	iii	vi	iii
v	e	Nonas.		vii	iiii	viii	iiii
vi	f	8	Id. Epiphany.	Esay. lx	Luke. iii	Esa. lxix	John. i
vii	g	7	Id.	Gene. ix	Math. v	Gene. xi	Roma. v
viii	a	6	Id.	xiii	vi	xiiii	vi
ix	b	5	Id.	xiiii	vii	xv	vii
x	c	4	Id.	xvi	viii	xviii	viii
xi	d	3	Id. Sol in Aquario.	xviiii	ix	xix	ix
xii	e	Prid	Id.	xx	x	xxi	x
xiii	f	Idus.		xxii	xi	xxiii	xi
xiiii.	g	19	kl. Februarii.	xxiiii	xii	xxv	xii
xv.	a	18	kl.	xxvi	xiii	xxvii	xiii
xvi	b	17	kl.	xxviii	xiiii	xxix	xiiii
xvii	c	16	kl.	xxx	xv	xxxi	xv
xviii	d	15	kl.	xxxii	xvi	xxxiii	xvi
xix	e	14	kl.	xxxiiii	xvii	xxxv	i. Cor. i
xx	f	13	kl.	xxxvi	xviii	xxxvii	ii
xxi	g	12	kl.	xxxviii	xix	xxxix	iii
xxii	a	11	kl.	xl	xx	xli	iiii
xxiii.	b	10	kl.	xlii	xxi	xliii	v
xxiiii	c	9	kl.	xliiii	xxii	xlv	vi
xxv	d	8	kl. Con. Paule.	xlvi	Acte. xxii	xlvi	Act. xxvi
xxvi	e	7	kl.	xlviii	Mat. xiii	xlix	i. Cor. vii
xxvii	f	6	kl.	l	xxiiii	Exod. i	viii
xxviii	g	5	kl.	Exodi. ii	xxv	iii	ix
xxix	a	4	kl.	iiii	xxvi	v	x
xxx	b	3	kl.	vi	xxvii	viii	xi
i	c	Prid	kl.	ix	xxviii	x	xii

¶ Ioan. 2.
12 ge.

¶ Februarye hath.xxviii.daies.

				Mornyng praier.		Exenyng praier.	
¶ Psalmes.							
				i. Lesson	ii. Lesson	i. Lesson	ii. Lesson
ii	d	Kalend.	fast.	Exod. xj	Marke. i	Exod. xij	i. Cor. xiii
iii	e	4	No. Puri. Mary.	xii	ii	xiii	xiiii
iiii	f	3	No.	xiiij	iii	14. xv	xvi
v	g	Prid.	No.	15. xvi	iiii	16 xvii	xvii
vi	a	Nonas.		17. xviii	v	18. xix	ii. Cor. i.
vii	b	8	Id.	19. xx	vi	20. xxi	ii
viii	c	7	Id.	21. xxii	vii	22. xxiii	iii
ix	d	6	Id. 23.	xxiiii	viii	24. xxxii	iiii
x	e	5	Id. 32.	xxxiii	ix	xxxiiii	v
xi	f	4	Id. Solui Pices. 34	xxxv	x	Le. 18. xl	vi
xii	g	3	Id. Leui. 19.	Le. xviii	xi	Leu. xix	20 vii
xiii	a	Prid.	Id. 26.	xx	xii	Nume. xj	viii
xiiii	b	Idus.		Num. xij	xiii	xiij	ix
xv	c	16	kl. Marche.	14. xiii	xiiii	16. xiiii	x
xvi	d	15	kl.	17. xv	xv	20. xvi	xi
xvii	e	14	kl.	21. xvii	xvi	22. xviii	xii
xviii	f	13	kl.	23. xix	Luk. di. i	24 xx	xiii
xix	g	12	kl.	25. xxi	di. i	27. xxii	Gala. i
xx	a	11	kl.	30. xxiii	ii	31. xxiiii	ii
xxi	b	10	kl.	32. xxv	iii	35. xxvi	iii
xxii	c	9	kl.	36. xxvii	iiii	D. xxviii	iiii
xxiii	d	8	kl. Deute. 2.	xxix	v	3. xxx	v
xxiiii	e	7	kl. fast. 4	xxxi	vi	5. xxxii	vi
xxv	f	6	kl. S. Mathias.	xxxiii	vii	xxxiiii	Ephe. i
xxvi	g	5	kl. Deute. 6.	xxxv	viii	7. xxxvi	ii
xxvii	a	4	kl. 8.	Deu. i	ix	Deu. 9 ii	iii
xxviii	b	3	kl. 10.	iii	x	11. iiii	iiii
xxix	c	Prid.	kl. 13.	v	xi	15. vi	v

¶ Marche hath. xxxj. daies.

				Mornyng praier.		Euenyng praier.	
¶ Psalmes.							
				i. Lesson	ii. Lesson	i. Lesson	ii. Lesson
				16.		17.	
xxx	d	Kalend.	16.	Deu. vii	Luke. xii	De. viii	Ephe. vi
i	e	6 No.		18. ix	xiii	19 x	Philip. i
ii	f	5 No.		20 xi	xiiii	21. xii	ii
iii	g	4. No.		22. xiii	xv	24. xiiii	iii
iiii	A	3 No.		25. xv	xvi	26. xvi	iiii
v.	b	Prid. No.		27. xvii	xvii	28. xviii	Collo. i
vi	c	Nonas.		29 xix	xviii	30 xx	ii
vii	d	8 Id.		31. xxi	xix	32. xxii	iii
viii	e	7 Id.		33. xxiii	xx	34 xxiiii	iiii
ix	f	6 Id.	iosue. 1.	xxv	xxi	2. xxvi	i. Thes. i
x.	g	5 Id. Equinoctium		3. xxvii	xxii	4. xxviii	ii
xi	A	4 Id. Sol in Ariete.		5. xxix	xxiii	6. xxx	iii
xii	b	3 Id.		7. xxxi	xxiiii	8. xxxii	iiii
xii.	c	Prid. Id.		9. xxxiii	John. i	10. xxxiiii	v
xiiii	d	Idus.		Josue. i	ii	Josu. ii	ii. Thes. i
xv	e	17 kl. Aprilis Iud.	1	iii	iii	2. iiii	ii
xvi	f	16 kl.	3.	v	iiii	4. vi	iii
xvii	g	15 kl.	5.	vii	v	6. viii	i Timo. i
xviii	A	14 kl.	7	ix	vi	8. x	ii. iii
xix	b	13 kl.	9.	xi	vii	10. xii	iiii
xx	c	12 kl.	11.	xiii	viii	12 xiiii	v
xxi	d	11 kl.	13.	xv	ix	14. xvi	vi
xxii	e	10 kl.	15.	xvii	x	16. xviii	ii. Tim. i
xxiii	f	9 kl.	17	xix	xi	18 xx	ii
xxiiii	g	8 kl. Annunciacio		2. xxi	xii	3. xxii	iii
xxv	A	7 kl. Iudi.	19.	xxiii	xiii	20 xxiiii	iiii
xxvi	b	6 kl.	21.	Judic. i	xiiii	Ruth i	Titus. i
xxvii	c	5 kl. Pasche.	2.	iii	xv	3. iiii	ii. iii
xxviii	d	4 kl.	4	v	xvi	Regū i	Phile. i
xxix	e	3 kl.	1. Regū. 2.	vii	xvii	3. viii	Hebru. i
xxx	Prid.	kl.	4	ix	xviii	5. x	ii

¶ Apryll hath.xxx.daies.

					Mornyng prayer.		Euenyng prayer.	
¶ Psalmes.								
							1 regū. 7.	
					i. Lesson	ii. Lesson	i. Lesson	ii. Lesson
i	g	kalend.		1 Regū. 6.	Iud. xi	Ioh. xix	Iud. xii	Hebre. iii
ii	A	4 No.		8.	xiii	xx	9. xiiii	iiii
iii	b	3 No.		10.	xv	xxi	11. xvi	v
iiii	c	Prid. No.		12.	xvii	Actes. i	13. xviii	vi
v	d	Nonas.		14.	xix	ii	15. xx	vii
vi	e	8 Id.		16.	xxi	iii	Ruth. i. Don.	viii
vii	f	7 Id.		18.	Ruth. ii	iiii	19. iii	ix
viii	g	6 Id.		20.	iiii	v	i. Reg. i. 21.	x
ix	A	5 Id.		22.	i. Reg. ii	vi	23. iii	xi
x	b	4 Id.		24.	iiii	vii	25. v	xii
xi	c	3 Id.		26.	vi	viii	27. vii	xiii
xii	d	Prid. Id.	Sol in tauro		28. viii	ix	29. ix	Iacob. i
xiii	e	Idus.			30. x	x	31. xi	ii
xiiii	f	18 kl.	Maye.	2 Regū. 1.	xii	xi	2. xiii	iii
xv	g	17 kl.		3.	xiiii	xii	4 xv	iiii
xvi	A	16 kl.		5.	xvi	xiii	6. xvii	v
xvii	b	15 kl.		7.	xviii	xiiii	8. xix	i. Peter. i
xviii	c	14 kl.		9.	xx	xv	10. xxi	ii
xix	d	13 kl.		11.	xxii	xvi	12. xxiii	iii
xx	e	12 kl.		13.	xxiiii	xvii	14. xxv	iiii
xxi	f	11 kl.		15.	xxvi	xviii	16. xxvii	v
xxii	g	10 kl.		17.	xxviii	xix	18. xxix	ii. Pet. i
xxiii	A	9 kl.	S. George.	19.	xxx	xx	20. xxxi	ii
xxiiii	b	8 kl.		21.	ii. Reg. i	xxi	ii. Ma. ii. 22.	iii
xxv	c	7 kl.	Marke euan.		iii	xxii	iiii	i. John. i
xxvi	d	6 kl.	2 regū 23		v	xxiii	24. vi	ii
xxvii	e	5 kl.	3 Regū. 1.		vii	xxiiii	2. viii	iii
xxviii	f	4 kl.		3.	ix	xxv	4. x	iiii
xxix	g	3 kl.		5.	xi	xxvi	6 xii	v
xxx	A	Prid. kl.		7.	xiii	xxvii	8. xiiii	ii. iii. Io.

Regū 1.

e. + 5.
Regū. 1.
2

¶ Maye hath. xxxj. daies.

					Mornyng praier.		Euenyng praier.		
¶ Psalmes.									
					i. Lesson	ii. Lesson	i. Lesson	ii. Lesson	
					exle. 7		exle. 9.		
i		b	Kalend.	Philip & Ja.	ii. Re. xv	Acte. viii	ii. re. xvi	Judas. i	
ii		c	6	No. 3 Regū. 9	xvii	xxviii	10. xviii	Roma. i	3. Regū
iii		d	5	No.	xix	Math. i	12. xx	ii	
iiii		e	4	No. 13.	xxi	ii	14. xxii	iii	
v		f	3	No. 15.	xxiii	iii	16. xxiiii	iiii	
vi		g	Prid.	No. 17.	iii. Reg. i	iiii	i Re. vi	v	
vii		A	Nonas.	19.	iii	v	20. iiii	vi	
viii		b	8	Id. 21.	v	vi	22 vi	vii	
ix		c	7	Id. 4 Regū. 1	vii	vii	2. viii	viii	4 Regū
x		d	6	Id. 3.	ix	viii	4. x	ix	
xi		e	5	Id. Sol in Gemi	5. xi	ix	6. xii	x	
xii		f	4	Id.	7. xiii	x	8. xiiii	xi	
xiii		g	3	Id.	9. xv	xi	10. xvi	xii	
xiiii		A	Prid.	Id.	11. xvii	xii	12. xviii	xiii	
xv.		b	Idus.		13. xix	xiii	14. xx	xiiii	
xvi		c	17	kl. Junii.	15. xxi	xiiii	16. xxii	xv	
xvii		d	16	kl. 17.	iiii. Re. i	xv	viii Re. ii	xvi	
xviii		e	15	kl. 19.	iii	xvi	20. iiii	i. Cor. i	
xix		f	14	kl. 21.	v	xvii	22. vi	ii	
xx		g	13	kl. 23.	vii	xviii	24. viii	iii	
xxi		A	12	kl. 25.	ix	xix	Esdr. i	iiii	1. Esdrę.
xxii		b	11	kl. 1 Esdre. 3.	xi	xx	4. xii	v	
xxiii.		c	10	kl. 5.	xiii	xxi	6. xiiii	vi	
xxiiii		d	9	kl. 7.	xv	xxii	9. xvi	vii	
xxv		e	8	kl. 2 Esdrę. 1	xvii	xxiii	2. xviii	viii	2. Esd.
xxvi		f	7	kl. 4.	xix	xxiiii	5. xx	ix	
xxvii		g	6	kl. 6.	xxi	xxv	8. xxii	x	
xxviii		A	5	kl. 9.	xxiii	xxvi	10. xxiiii	xi	
xxix		b	4	kl. Hester 13.	xxv	xxvii	Hester i	xii	Hester
xxx		c	3	kl. 2.	i. Esdr. ii	xxviii	3. iii	xiii	
xxx		d	Pri.	kl. 4.	iiii	Marke. i	5. v	xiiii	

¶ June hath .xxx. daies.

					Mornyng praier.		Euenyng praier.	
¶ Pſalmes.								
					i. Leſſon	ii. Leſſon	i. Leſſon	ii. Leſſon
							Exaltabo te. 7.	
i		e	Kalend.	Haſter. 6.	i. Eſd. vi	Mark. ii	i. Ec. vii	i. Cor. xv
ii		f	4 No.	8.	vii	iii	Exal. ix	xvi
iii		g	3 No.	Iob. 1.	x	iiii	ii. Eſd. i	ii. Cor. i
iiii		A	Pꝛid. No.	3	ii. Eſd. ii	v	4. iii	ii
v		b	Nonas.	5.	iiii	vi	6. v	iii
vi		c	8. Id.	7.	v	vii	8. vii	iiii
vii		d	7 Id.	9.	viii	viii	10. ix	v
viii		e	6 Id.	11.	x	ix	12. xi	vi
ix		f	5 Id.	13.	xii	x	14. xiii	vii
x		g	4 Id.	15.	Heſter. i	xi	Heſt. 16. ii	viii
xi	Ecclē. 10.	A	3 Id.	Barnabe apo	iii	Act. xiiii	iiii	Actes. xv
xii	Ecclē 12.	b	Pꝛid. Id.	17. 18	v	Mar. xii	19. vi	ii. Cor. ix
xiii		c	Idus.	Sol in Can.	20. vii	xiii	21. viii	x
xiiii		d	18 kl.	Iulii.	22. ix	xiiii	Iob. 23. i	xi
xv		e	17 kl.	24. 25.	Iob. ii	xv	26. 27. iii	xii
xvi		f	16 kl.	28	iiii	xvi	29. v	xiii
xvii		g	15 kl.	Terme begin	30. vi	Luke. i	31. vii	Gala. i
xviii		A	14 kl.	32	viii	ii	33. ix	ii
xix		b	13 kl.	34	x	iii	35. xi	iii
xx		c	12 kl.	36	xii	iiii	37. xiii	iiii
xxi		d	11 kl.	38	xiiii	v	39 xv	v
xxii		e	10 kl.	40.	xvi	vi	41. 17. 18	vi
xxiii	Pen. i.	f	9 kl.	Faſt. 42	xix	vii	Pen. 1. xx	Epheſi. i
xxiiii		g	8 kl.	S. Iohn Bap	Mal. iii	Mat. iii	Ma. iiii	Mat. xiii
xxv		A	7 kl.	Pꝛo. 2.	Iob. xxi	Luk. viii	Iob. xxii	Ephe. ii
xxvi		b	6 kl.	4	xxiii	ix	5. 24. 25	iii
xxvii		c	5 kl.	6.	26. 27	x	7. xxviii	iiii
xxviii		d	4 kl.	Faſt. 8.	xxix	xi	9. xxx	v
xxix	Ecclē. 15.	e	3 kl.	S. Peter apo	xxxi	Actes. iii	xxxii	Acte. iiii
xxx	Ecclē. 19.	f	Pꝛid. kl.	Pꝛo. 10.	xxxiii	Luke. xii	i. xxxiiii	Ephe. vi

¶ Julie hath. xxxj. daies.

					Mornyng prayer.		Euenyng prayer.		
¶ Psalmes.									
					i. Lesson	ii. Lesson	i. Lesson	ii. Lesson	
					Prouer. 12.		13		
i	g	Kalend.			iob. xxxv	Luk. xiii	Job. 36	Philip. i	Prouer
ii	A	6	No.	Pro. 14	xxxvii	xiiii	xxxviii	ii	
iii	b	5	No.	16	xxxix	xv	17. xl	iii	
iiii	c	4	No.	18	xli	xvi	19. xlii	iiii	
v	d	3	No.	20	Prou. i	xvii	Prou. ij	Collos. i	
vi	e	Prid.	No.	Terme end.	22. iii	xviii	23. iiii	ii	
vii	f	Nonas.		Dog dayes.	24 v	xix	25. vi	iii	
viii	g	8	Id.		26 vii	xx	27. viii	iiii	
ix	A	7	Id.		28. ix	xxi	29. x	i Thessa. i	
x	b	6	Id.		31. xi	xxii	Ecle xii	ii	Ecle. j.
xi	c	5	Id.		2. xiii	xxiii	3. xiiii	iii	
xii	d	4	Id.		4. xv	xxiiii	5. xvi	iiii	
xiii	e	3	Id.		6. xvii	John. i	7. xviii	v	
xiiii	f	Prid.	Id.	Sol in Leo.	8. xix	ii	9. xx	ii. Thes. i	
xv	g	Idus.			10. xxi	iii	11. xxii	ii	
xvi	A	17	kl.	Augusti.	12. xxiii	iiii	Iere. xxiiii	iii	Ieue. j
xvii	b	16	kl.	Iere. 2.	xxv	v	13. xxvi	i. Timo. i	
xviii	c	15	kl.	4	xxvii	vi	15. xxviii	ii. iii.	
xix	d	14	kl.	6	xxix	vii	17. xxx	iiii	
xx	e	13	kl.	8	xxxi	viii	Eccle. 91.	v	
xxi	f	12	kl.	10	Eccle. ii	ix	11. iii	vi	
xxii	g	11	kl.	12	iiii	x	13. v	ii. Tim. i	
xxiii	A	10	kl.	14.	vi	xi	15. vii	ii	
xxiiii	b	9	kl.	16	viii	xii	17. ix	iii	
xxv	c	8	kl.	James apo.	Ecle. xx	xiii	Ecle xxiii	iiii	
xxvi	d	7	kl.	18	xii	xiiii	Iere. 191	Titus. i	
xxvii	e	6	kl.	20	Iere. ii	xv	21. iii	ii. iii	
xxviii	f	5	kl.	22	iiii	xvi	23 v	Phile. i	
xxix	g	4	kl.	24	vi	xvii	25 vii	Hebr. i	
xxx	A	3	kl.	26	viii	xviii	27 ix	ii	
xxxi	b	Prid.	kl.	28	x	xix	29. xi	iii	

August hath.xxxj.daies.

					Mornyng praier.		Euenyng praier.	
Psalmes.								
					i. Lesson	ii. Lesson	i. Lesson	ii. Lesson
					Seve 30		31	
i	c	Kalend.	Lammas.		Jere. xii	Joh. xx.	Jer. xiii	Hebr. iiii
ii	d	4	No.	Seve 32	xiiii	xxi	xv	33 v
iii	e	3	No.	34	xvi	Actes. i	35 xvii	vi
iiii	f	Prid.	No.	36	xviii	ii	37 xix	vii
v.	g		Nonas.	38	xx	iii	39 xxi	viii
vi	a	8	Id.	40	xxii	iiii	41 xxiii	ix
vii	b	7	Id.	42	xxiiii	v	43 xxv	x
viii	c	6	Id.	44	xxvi	vi	45 xxvii	26 xi
ix	d	5	Id.	47	xxviii	vii	48 xxix	xii
x.	e	4	Id.	S. Laurence 49	xxx	viii	50 xxxi	xiii
xi	f	3	Id.	51	xxxii	ix	52 xxxiii	Jacob. i
xii	g	Prid.	Id.	Lamen 1	xxxiiii	x	2 xxxv	ii
xiii	A		Idus.	3	xxxvi	xi	4 xxxvii	iii
xiiii	b	19	kl.	Septembris	xxxviii	xii	52 xxxix	iiii
xv	c	18	kl.	Sol in virgo	eze. 3. xl	xiii	6. xli	v
xvi	d	17	kl.	eze 7.	xlii	xiiii	13 xliii	i. Peter. i
xvii	e	16	kl.	14	xliiii	xv	xlv. xlvi	18 ii
xviii	f	15	kl.	33	xlvii	xvi	34 xlviii	iii
xix	g	14	kl.	Damel 1	xlix	xvii	Da 2 l	iiii
xx	A	13	kl.	3	li	xviii	4 lii	v
xxi	b	12	kl.	5	Lamē. i	xix	Lamēt	ii. Pet. i
xxii	c	11	kl.	7	iii	xx	8 iiii	ii
xxiii	d	10	kl.	fast 9	v	xxi	Eze. 10	iii
xxiiii	e	9	kl.	Bartho. apo.	Eze. iii	xxii	vi	i. John. i
xxv	f	8	kl.	Danie 11	vii	xxiii	12 xiii	ii
xxvi	g	7	kl.	13	xiiii	xxiiii	14 xviii	iii
xxvii	A	6	kl.	Ose. primo	xxiii	xxv	xxviii	Jude. i
xxviii	b	5	kl.	4	Dani. i	xxvi	Dani. i	Roma. i
xxix	c	4	kl.	7	iii	xxvii	8 iii	ii. iii. Joh
xxx	d	3	kl.	9	v	xxviii	10 vi	Jude. i
xxx	e	Prid.	kl.	11	vii	Math. i	12 vii	Roma. i

Zech. 2.

Ose. 25. xxvi. xxvii. xxviii. xxix. xxx.

29. Dani i. da 14

Ose.

¶ September hath, xxx. daies

				Mornyng praier.		Euenyng praier.		
¶ Psalmes.								
						Ose 14		
				i. Lesson	ii. Lesson	i. Lesson	ii. Lesson	
i	f	Kalend.	Ose 13	Dani. ix	Math. ii	Dani. x	Roma. xi	Ose.
ii	g	4 No.	Joel 1	xi	2 iii	xii	iii	Joel.
iii	A	3 No.	3	xiii	iiii	Am xiiii	iiii	Amos
iiii	b	Prid. No.	Amos 2	Ozee. i	v	Ozee 2.3.	v	
v	c	Nonas. Dog daies end		4 iiii	vi	5 v.vi	vi	
vi	d	8 Id.	6	vii	vii	7 viii	vii	
vii	e	7 Id.	8	ix	viii	9 x	viii	
viii	f	6 Id.	Abdias 1	xi	ix	Iona xii	ix	Abdias.
ix	g	5 Id.	Jonas 2.3	xiii	x	4 xiiii	x	
x	A	4 Id.	Mice 1	Joel. i	xi	Joel. ii	xi	Micheas
xi	b	3 Id.	3	iii	xii	Amos 4	xii	
xii	c	Prid. Id.	5	Amos. ii	xiii	6 iii	xiii	
xiii	d	Idus.	7	iiii	xiiii	Nau 1 b	xiiii	Nau.
xiiii	e	18 kl. Octobris.	Nau 2	vi	xv	3 vii	xv	
xv	f	17 kl. Solim Livia.	Aba	viii	xvi	2 ix	xvi	Abacuc
xvi	g	16 kl.	Abacuc 3	Abdia. i	xvii	Jonas. i	i. Tozin. i	Sophon
xvii	A	15 kl.	Sopho 2	iona. 2.3.	xviii	3 iiii	ii	
xviii	b	14 kl.	Agge 1	Miche. i	xix	Mich. ii	iii	Agge
xix	c	13 kl.	Zacha 1	iii	xx	23 iiii	iiii	Zacha
xx	d	12 kl.	4.5	v	xxi	6 vi	v	
xxi	e	11 kl.	S. Matthew.	35 vii	xxii	Nahu. i	38 vi	
xxii	f	10 kl.	Zacha 7	Nau. ii	xxiii	8 iii	vii	
xxiii	g	9 kl.	9	Abacu. i	xxiiii	Abacuc.	10 viii	
xxiiii	A	8 kl.	11	iii	xxv	Soph. i	41 ix	
xxv	b	7 kl.	13	Soph. ii	xxvi	14 iii	x	Mala
xxvi	c	6 kl.	Mala 1	Agge. i	xxvii	Agge. ii	xi	
xxvii	d	5 kl.	3	Zacha. i	xxviii	Zach 4.	xii	
xxviii	e	4 kl.	Tho. 1	iiii. v	Marke. i	2 vi	xiii	
xxix	f	3 kl.	S. Michaell.	vii	ii	44 viii	xiiii	Esdre.
xxx	g	Prid. kl.	3	ix	iii	4 x	xv	

October hath.xxxj.daies.

					Mornyng praier.		Euenyng praier.	
Psalmes.								
					i. Lesson	ii. Lesson	i. Lesson	ii. Lesson
					r Tobi. 5.		Tobi. 6.	
i	A	Kalend.			zachá. xi	mar. iiii	zach. xii	i. Co. xv
ii	b	6	No.	Tobi 7.	xiii	v	8. xiiii	ii. Cor. ii
iii	c	5	No.	9	Mala. i	vi	Mala. ii	10 / ii
iiii	d	4	No.	Fasting.	iii	vii	12. / iiii	iii
v	e	3	No.	13.	Tobi i	viii	Tobi xiii. /	iiii
vi	f	Prid.	No.	Iudith.	iii	ix	2. / iiii	v
vii	g	Nonas.		3.	v	x	4. vi	vi
viii	A	8	Id.	5.	vii	xi	6. viii	vii
ix	b	7	Id.	Terme begin	7. / ix	xii	8. x	viii
x	c	6	Id.	9	xi	xiii	10. / xii	ix
xi	d	5	Id.	4	xiii	xiiii	12. / xiiii	x
xii	e	4	Id.	13.	Iudi. i	xv	Iudith xiii. /	xi
xiii	f	3	Id.	15.	iii	xvi	16. / iiii	xii
xiiii	g	Prid.	Id.	Sol in Scorpio.	vacat /	v	Luk. di. i	vacat 2. / vi	xiii
xv.	A	Idus.		vacat 3.	vii	di. i	4. viii	Gala. i
xvi	b	17	kl.	Nouembris	ix	ii	6. x	ii
xvii	c	16	kl.	7.	xi	iii	8 xii	iii
xviii	d	15	kl.	Luke euan.	xiii	iiii	Sab / xiiii	iiii
xix	e	14	kl.	vacat 9.	xv	v	10. xvi	v
xx	f	13	kl.	11.	Sapi. i	vi	Sapi. ii 12 /	vi
xxi	g	12	kl.	13	iii	vii	14. iiii	Epheſi. i
xxii	A	11	kl.	15.	v	viii	16. vi	ii
xxiii.	b	10	kl.	17.	vii	ix	18 viii	iii
xxiiii	c	9	kl.	19.	ix	x	Ecclē. 1. x	iiii
xxv	d	8	kl.	Ecclē. 2.	xi	xi	3. xii	v
xxvi	e	7	kl.	4.	xiii	xii	5. xiiii	vi
xxvii	f	6	kl.	6.	xv	xiii	7. xvi	Philip. i
xxviii	g	5	kl.	Simon & Iu	xvii	xiiii	xvii	ii
xxix	A	4	kl.	8	xix	xv	Eccle. 9 i	iii
xxx	b	3	kl.	10.	Eccle. ii	xvi	1. iii	iiii
xxxi	c	Prid.	kl.	12	iiii	xvii	13. v	Colloſſ. i

Eccle. 5. Iob 1.

Ecclē. 1.

06 24 25 16. 42

¶ November hath .xxx. daies.

					Mornyng prayer.		Euenyng prayer.	
Psalmes.								
					i. Lesson	ii. Lesson	i. Lesson	ii. Lesson
					vnf. 3.		vnf. 5.	
i	d	Kalend.	All Sayntes.		Sap. iii	He. xi. xii	Sapi. v	Apoc. xix
ii	e	4	No.	14.	Eccle. vi	Lu. xviii	Eccl. vii	Collo. ii
iii	f	3	No.	16.	viii	xix	17 ix	iii
iiii	g	Prid.	No.	18.	x	xx	19 xi	iiii
v	A	Nonas		20.	xii	xxi	21 xiii	i. Thes. i
vi	b	8	Id.	22.	xiiii	xxii	23. xv	ii
vii	c	7	Id.	24.	xvi	xxiii	25. xvii	iii
viii	d	6	Id.	27.	xviii	xxiiii	28. xix	iiii
ix	e	5	Id.	29.	xx	John. i	30 xxi	v
x	f	4	Id.	31.	xxii	ii	32 xxiii	ii. Thes. i
xi	g	3	Id.	33.	xxiiii	iii	34. xxv	ii
xii	A	Prid.	Id	35.	xxvi	iiii	36 xxvii	iii
xiii	b	Idus.	Sol in Sagittario	37	xxviii	v	38. xxix	i. Tim. i
xiiii	c	18	kl.	December. 39	xxx	vi	40 xxxi	ii. iii
xv	d	17	kl.	41.	xxxii	vii	42 xxxiii	iiii
xvi	e	16	kl.	43	xxxiiii	viii	44 xxxv	v
xvii	f	15	kl.	45.	xxxvi	i	46 xxxvii	vi
xviii	g	14	kl.	47.	xxxviii	x	48. xxxix	ii. Tim. i
xix	A	13	kl.	49.	xl	xi	50. xli	ii
xx	b	12	kl.	51.	xlii	xii	Bar. xlii	iii
xxi	c	11	kl.	Bar. 2.	xliiii	xiii	3. xlv	iiii
xxii	d	10	kl.	4.	xlvi	xiiii	5. xlvii	Titus. i
xxiii	e	9	kl.	S. Clement 6	xlviii	xv	Esaj xlix	ii. iii
xxiiii	f	8	kl.	Esai. 2.	l	xvi	3. li	Phil. i
xxv	g	7	kl.	4	Baruc. i	xvii	Baru. ii	Hebru. i
xxvi	A	6	kl.	6	iii	xviii	7. iiii	ii
xxvii	b	5	kl.	8.	v	xix	9. vi	iii
xxviii	c	4	kl.	10.	Esay. i	xx	Esay. ii	iiii
xxix	d	3	kl.	12.	iii	xxi	13. iiii	v
xxx	e	Prid.	Andrew apo.		pu 2 20	v Actes. i	pu 24. vi	vi

Esai. i.

note that the begynnyng of the 26 Chapter of Esay longeth But when one is ryght must be Called vnto the ryght.

¶ December hath.xxxi.dayes.

				Mornyng praier.		Euenyng praier.	
¶ Psalmes.							
				i. Lesson	ii. Lesson	i. Lesson	ii. Lesson
				14		15	
i	f	Kalend.		Esa. vii	Actes. ii.	Esa. viii	Hebr. vii
ii	g	4	No.	16. ix	iii	17. x	viii
iii	a	3	No.	18. xi	iiii	19. xii	ix
iiii	b	Prid.	No.	20. xiii	v	22 xiiii	x
v	c	Nonas.		23. xv	vi	24. xvi	xi
vi	d	8	Id.	25. xvii	di. vii	26. xviii	xii
vii	e	7	Id.	27. xix	di. vii	28 xx xxi	xiii
viii	f	6	Id.	29. xxii	viii	30. xxiii	James. i
ix	g	5	Id.	31. xxiiii	ix	32. xxv	ii
x	a	4	Id.	33. xxvi	x	34. xxvii	iii
xi	b	3	Id.	35. xxviii	xi	36. xxix	iiii
xii	c	Prid.	Id.	37. xxx	xii	38 xxxi	v
xiii	d			39. xxxii	xiii	40 xxxiii	i. Peter. i
xiiii.	e	19	kl. Januarii.	41. xxxiiii	xiiii	42 xxxv	ii
xv	f	18	kl.	43 xxxvi	xv	44 xxxvii	iii
xvi	g	17	kl.	45. xxxviii	xvi	46. xxxix	iiii
xvii		16	kl.	47 xl	xvii	48 xli	v
xviii	b	15	kl.	49 xlii	xviii	50. xliii	ii. Pet. i
xix	c	14	kl.	51. xliiii	xix	52. / xlv	ii
xx	d	13	kl. fast.	53 xlvi	xx	54. xlvii	iii
xxi.	e	12	kl. Thomas Ap.	xlviii	xxi	xlix	i. John. i
xxii	f	11	kl.	55. l	xxii	56. li	ii
xxiii	g	10	kl.	57. lii	xxiii	58. liii	iii
xxiiii	a	9	kl.	59. liiii	xxiiii	60. lv	iiii
xxv	b	8	kl. Christmas.	Esay. ix	Luk. xxii	Esai. vii	Titu. iii
xxvi	c	7	kl. S. Stephan.	lvi	ac. vi. vii	cont. 4 lvii	Act. vii
xxvii	d	6	kl. S. Johneua.	cont. lviii	Apoca. i	cont. 6. lix	Apo. xxii
xxviii	e	5	kl. Innocentes.	Jer. xxxi	Act. xxv	cont. 1. lx	i. Joh. v
xxix	f	4	kl.	Esai. lxi	xxvi	lxii	ii. Joh. i.
xxx	g	3	kl.	lxiii	xxvii	lxiiii	iii. Joh. i
xxxi	a	Pridie	kl.	lxv	xxviii	lxvi	Jude. i

non. 23.
non. 24.

pon. 2 Epis. 84.

The ordre where Mor=
ning and Euening prayer
shalbe vsed and sayed.

THe Morning and Euening prayer, shalbe vsed in the accusto=med place of the Churche, Chappell or Chauncell, except yt shalbe otherwise determined by the Ordinary of the place: And the Chauncels shall remaine, as they haue done in times past.

And here is to be noted, that the minister at the time of the Com=munion, and at all other times in his ministracion, shal vse such or=namentes in the churche, as were in vse by authoritie of parliament in the second yeare of the reygne of king Edward the.vi. according to the acte of parliament set in the beginning of thys boke.

¶ An order for Morning
prayer, daily throughout the yeare.

At the beginning both of Morning prayer, and likewise of Eue=ning praier, the minister shall reade with a loude voyce, som one of these sentences of the scriptures that folowe. And thē he shal saye that, whiche is writen after the said sentenses.

AT what time soeuer a sinner doeth re=pent him of his sinne from the bottom of his heart, I wil put al his wicked=nes out of my remembraunce: sayeth the Lorde. Ezechiel. xviii.

I doe know mine owne wickednes, and my sinne is alway againste me. Psal. li.

Turne thy face away from our sinnes (O Lord) and blot out all our offences. Psal. li.

A sorowfull spirite, is a sacrifice to God: despise not (O Lord) humble and contrite heartes. Psal. li.

Rente youre heartes, and not youre garmentes, and turne to the Lord your God: because he is gentle and mercifull, he is patient and of muche mercy, and such a one, that is sory for your afflictions. Ioel. ii.

To thee O Lord god belōgeth merci and forgeuenes, for we haue gone away from thee, and haue not hārke= Daniel. ix.

ned to thy voice, wherby we might walke in thy lawes whiche thou hast appointed for vs.

Iere.ii. Correct vs, O Lorde, and yet in thy iudgemente, not in thy fury, lest we should be consumed and brought to nothing.

Math. iii. Amende youre liues, for the kingdome of God is at hande.

Luk.xv I wil go to my father and say to hym: Father, I haue sinned against heauen, and against thee, I am no more worthy to be called thy sonne.

Psal. cxlii. Enter not into iudgement with thy seruauntes, O Lord, for no flesche is righteous in thy sight.

i.Ioh.i. If we saye that we haue no sinne, we deceiue oure selues, and there is no trueth in vs.

DEarely beloued brethren, the scripture moueth vs in sondry places, to acknowledge and confesse our manifold sinnes and wickednes, and that we should not dissemble nor cloke them before the face of almighti god our heauenly father, but cõfesse them with an humble, lowely, penitente, and obedient heart: to thende that we may obtayne forgeuenes of the same by his infinite goodnesse and mercy. And although we oughte at all times, humbly to knowledge oure sinnes before God: yet oughte we moste chiefely so to doe, whẽ we assemble and mete together, to rendre thankes, for the great benefites that we haue receiued at his handes, to set forth his moste worthy prayse, to heare his moste holy worde, and to aske those things whiche be requisite and necessarie, as wel for the bodye as the soule. Wherefore I pray and beseche you, as many as be here presente, to accompany me with a pure heart and humble voice, vnto the throne of the heauenly grace, saing after me.

¶ A generall confession, to be sayde of the whole congregacion after the Minister, kneelyng.

Almightie

ALmighty & most mercyfull father, we haue erred and strayed from thy wayes, lyke lost shepe. We haue followed to much the deuyses and desyres of oure owne heartes. Wee haue offended agaynst thy holy lawes. We haue lefte vndone those thinges whiche we oughte to haue done, and we haue done those thinges whiche wee ought not to haue done, & there is no health in vs: but thou O Lord, haue mercy vpon vs miserable offendors. Spare thou them O God, whiche confesse their faultes, Restore thou them that be penitēt, according to thy promises declared vnto mankinde, in Christ Jesu our Lord. And graunt, O most mercyfull Father, for his sake, that we may hereafter liue a godly, righteous, and sobre lyfe, to the glory of thy holy name.

The absolucion to be pronounced by the Minister alone.

ALmighty God, the Father of our Lorde Jesus Christe, whiche desireth not the death of a sinner, but rather that he maye turne from his wickednes and liue: and hathe gyuen power and cōmaundement to his Ministers, to declare & pronounce to his people being penitent, the absolution and remissiō of their synnes: he pardoneth & absolueth al them which truelie repent, and vnfainedly beleue his holy gospell. Wherefore we beseach him to graunte vs true repentāce and his holie spirite, that those thinges may please him, whiche we doe at this present, and that the reste of oure life hereafter, maye be pure and holy: so that at the laste we maye come to his eternall ioye, through Jesus Christ our Lorde.

The people shall answere. Amen.

Then shall the Minister begin the Lordes prayer, with a loude voice.

OUr father which art in heaue, halowed be thy name. Thy kingdome come. Thy will bee done in earth as it is in heauen. Geue vs this day our dayly breade. And forgeue vs our trespasses, as we forgeue them that trespasse agaynst vs. And leade vs not into temptatiō. But deliuer vs from euil. Amen.

Then likewise he shall saye.

O Lorde open thou our lyppes.

Answere.

And our muth shall shewe forth thy praise.

Priest. to saue

O God make haste to spede vs.

Answere.

O Lorde make haste to helpe vs.

Priest.

Glory be to the father. &c. As it was in the beginning. &c.

Prayse ye the Lorde.

Then shalbe sayde or song thys Psalme folowing.

Venite exultemus domino. Ps. xcv.

COme let vs syng vnto the Lorde: let vs hartely reioyce in the strength of our saluation.

Let vs come before his presence with thankesgeuing: and shewe our selfe glad in him with Psalmes.

For the Lord is a great God: and a great king aboue all goddes.

In his hande are all the corners of the earth: and the strength of the hylles is his also.

The sea is his, and he made it: and his handes prepared the drye lande.

O come, let vs worshyp and fall downe: and knele before the Lorde our maker.

For he is the Lorde our God: and we are the people of hys pasture, and the shepe of his handes.

To day yf ye wyl heare hys voyce, harden not youre heartes: as in the Prouocation, and as in the daye of Temptation in the wyldernes.

When

when your fathers tempted me, proued me, and sawe my workes.

Forty yeares long was I grieued with this generacio, and sayd: It is a people that do erre in their hearties, for they haue not knowen my wayes.

Unto whom I sware in my wrath: that they shoulde not enter into my rest. Glory be to the father. &c.

¶ Then shall folowe certayne Psalmes in order, as they be appoynted in a Table, made for that purpose: excepte ther be prope Psalmes apoynted for that day. And at thende of euery Psalme through the yeare, & likewyse in thende of Benedictus, Benedicite, Magnificat, and Nunc dimittis, shall be repeated,

Glory be to the father. &c.

¶ Then shalbe read two Lessons distinctly with a loude voice, that the people may heare. The first of the old Testament, the second of the newe. Like as they be appointed by the Kalender, except there be proper lessons assigned for that day: The minister that readeth the lesson, standing & turning hym so, as he may best be heard of al suche as be present. And before euery lesson, the minister shall say thus:

The first, second, third, or fourth Chapiter of Genesis. or Exodus, Mathew, Mark, or other like, as is appointed in the Kalender. And in the end of euery chapiter he shal say.

Here endeth suche a Chapiter of suche a Boke.

And to thende the people may the better heare in suche places wher they do sing, there shal the lessons be song in a plaie tune, after the manner of distincte reading: and likewyse the Epistle and Gospell

After the fyrst lesson shal folowe Te Deum laudamus, in Englyshe, dayly through the whole yeare.

WE praise thee, O God: we knowledge the to bee the Lorde. Te Deū laudamus.

All the earth doeth worshippe thee, the Father euerlasting.

To thee all Aungels crye aloude: the heauens and all the powers therein.

To the Cherubin and Seraphin, continually doe crie.

Holy, holy, holy Lord God of Sabaoth.

Heauen & earth are full of the Maiestie of thy glory.
The glorious companie of the Apostles, praise thee.
The goodly felowshipe of the Prophetes, praise thee.
The noble armye of Martyres, praise thee.
The holy Churche throughoute all the worlde, doeth knowlédge thee.
The father of an infinite Maiestie.
Thy honorable, true, and onely Sonne.
Also the holy Ghost, the comforter.
Thou art king of glory, O Christe.
Thou art the euerlasting Sonne of the Father.
When thou tokest vpon the to deliuer man, thou didest not abhorre the virgins wombe.
When thou hadste ouercome the sharpenes of death, thou didest open the Kingdom of heauen to al beleuers.
Thou sittest on the righte hande of God, in the glory of the Father.
We beleue that thou shalt comme to be oure iudge.
We therefore praye thee, helpe thy seruantes, whom thou hast redemed with thy precious Bloud.
Make them to bee noumbred with thy Sainctes, in glory euerlastyng.
O Lorde saue thy people: and blesse thyne heritage.
Gouern them and lifte them vp forcuer.
Daye by daye we magnifie thee.
And we worshipp thy name, euer world without end.
Vouchsafe, O Lord, to kepe vs: this day without sinne.
O Lorde haue mercy vpon vs: haue mercy vpon vs.
O Lorde, let thy mercy lighten vpon vs: as our truste is in thee.
O lord, in thee haue I trusted: let me neuer be cõfoũded.

Of this canticle, Benedicite omnia opera Domini Domino.

Bene-dicite. All the workes of the Lorde, blesse ye the Lord: praise him and magnifie him for euer.
O ye Aungels of the Lord, blesse ye the Lord: praise ye hym and magnifie him for euer.
O ye heauens, blesse ye the Lorde: prayse him and magnifie

magnifie hym for euer.

O ye waters that be aboue the firmament, bleſſe ye the Lord: prayſe hym and magnifie hym for euer.

O all ye powers of the Lord, bleſſe ye the Lord: praiſe hym and magnifie hym for euer.

O ye Sunne and Moone, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye ſtarres of heauen, bleſſe ye the Lorde: prayſe him and magnifie him for euer.

O ye ſhowres and dewe, bleſſe ye the Lord: praiſe hym and magnifie hym for euer.

O ye wyndes of God, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O ye fyre and heate, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O ye wynter and ſommer, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O ye dewes and froſtes, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O ye froſte and colde, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O ye Ile and ſnowe, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O ye nyghtes and dayes, bleſſe ye the Lorde: prayſe hym and magnifie him for euer.

O ye light and darkeneſſe, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O ye lightenynges and cloudes, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O let the earth bleſſe the Lorde: yea, let it prayſe hym and magnifie hym for euer.

O ye Mountaynes and hylles, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O all ye grene thinges vpon the earth, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O ye welles, bleſſe ye the Lorde: praiſe hym and magnifie hym for euer.

O ye seas and floudes, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O ye whales and all that moue in the waters, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O all ye foules of the ayre, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer

O all ye beaſtes and cattel, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O ye chyldren of men, bleſſe ye the Lorde: prayſe hym and magnyfie hym for euer.

O let Iſrael bleſſe the Lorde: praiſe hym and magnifie hym for euer.

O ye Preſtes of the Lorde, bleſſe ye the Lorde: praiſe hym and magnifie hym for euer.

O ye ſeruantes of the Lorde, bleſſe ye the Lorde: praiſe hym and magnifie hym for euer.

O ye ſpirites and ſoules of the righteous, bleſſe ye the Lorde: praiſe hym and magnifie hym for euer.

O ye holy and hūble men of heart, bleſſe ye the Lorde: prayſe hym and magnifie hym for euer.

O Ananias, Azarias, and Miſael, bleſſe ye the Lorde: praiſe hym and magnifie hym for euer.

Glory be to the Father, & to the Sonne, &c.

¶ And after the ſecond leſſon, ſhall be vſed and ſong Benedictus, in Engliſhe, as foloweth.

Benedictus,

BLeſſed be the Lorde God of Iſrael: for he hath viſited and redemed his people.

And hath rayſed vp a mighty Saluation for vs: in the houſe of hys ſeruaunte Dauid.

As he ſpake by the mouthe of his holye Prophetes: which haue bene ſence the worlde began.

That we ſhould be ſaued from our enemies: and from the handes of all that hate vs.

To perfourme thy mercy promyſed to our forefathers: and to remembre his holy couenaunt.

To

To performe the othe whiche he sware to oure forefather Abraham: that he would geue vs.

That we being deliuered out of the handes of oure enemies: might serue hym without feare.

In holynes and righteousnes before hym: all the daeys of oure life.

And thou Chylde shalte be called the Prophete of the highest: for thou shalt goe before the face of the Lorde, to prepare his wayes.

To gyue knowledge of saluacion vnto hys people: for the remission of theyr synnes.

Through the tender mercy of our God: whereby the daye spryng from an high hath visited vs.

To geue light to them that syt in darkenes, and in the shadowe of death: and to guide our fete into the way of peace.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is nowe, and euer shalbe: worlde without ende. Amen.

Or els this Psalme.

Be ioyeful in the Lorde (al ye landes:) serue the Lorde with gladnes, and come before his presence with a song. Iubilate Deo. Psa. c.

Be ye sure that the Lorde he is God: it is he that hath made vs, and not we our selues, we ar his people and the shepe of his pasture.

O goe your way into his gates with thankes geuing, and into his courtes with prayse: bee thankefull vnto hym, and speake good of his name.

For the Lorde is gracious, his mercy is euerlasting: and his truth endureth from generacion to generation.

Glory be to the father. &c.

As it was in the beginning, is nowe, and euer. &c.

Then

Then shalbe sayd ỳ Crede, by ỳ minister, & ỳ people standing.

I Beleue in God ỳ father almighty, maker of heauen & earth. And in Iesus Christe his onely sonne our Lorde. Which was conceyued by the holy ghost, borne of the virgin Mary. Suffered vnder Pontꝰ Pilate, was crucified, dead and buried, he descended into hell. The thirde day he rose agayne from the deade. He ascended into heauen, & sitteth on the right hande of God the father almightie. From thence shal he come to iudge the quicke & the dead. I beleue in the holy ghost. The holy Catholike Churche. The cõmunion of Sainctes. The forgeuenes of synnes. The resurrection of the bodye. And the life euerlasting. Amen.

And after that, these prayers folowing, aswell at Euening prayer as at Morning prayer: all deuoutely knelyng. The minister fyrste pronouncing with a loude voyce.

The Lorde be with you.

Answere.

And with thy spirite.

The minister.

Let vs praye.

Lord haue mercy vpon vs.

Christ haue merry vpon vs.

Lord haue merry vpon vs.

Then the Minister, Clerkes and People, shal saie the Lordes prayer, in Englishe, with a loude voyce.

Our Father whiche arte. &c.

Then the Minister standing vp, shall saye.

O Lord shewe thy mercy vpon vs.

Answere.

And graunt vs thy saluation.

Priest.

O Lorde saue the Quene.

Answere.

And mercyfully heare vs, when we call vpon thee.

Priest

Priest.

Indue thy ministers with righteousnesse.

Aunswere.

And make thy chosen people ioyful.

Priest.

O Lorde saue thy people.

Aunswere.

And blesse thyne inheritaunce.

Priest.

Geue peace in oure time O Lorde.

Aunswere.

Beecause there is none other that fyghteth forys, but onely thou O God.

Priest.

O God make cleane oure hertes within vs.

Aunswere.

And take not thyne holy spirite from vs.

Then shall folowe three Collectes. The fyrst of the day, which shalbe the same that is appointed at the communion. The second for peace. The thyrde for grace to liue well. And the two laste Collectes shall neuer alter, but dayly be sayed at Morning prayer, throughout all the yeare. as foloweth.

The second Collecte for peace.



God, which art aucthor of peace, & louer of concorde, in knowledg of whom stãdeth our eternal life, whose seruice is perfect freedome: defend vs thy humble seruauntes, in al assaultes, of oure enemies, that we surely trusting in thy defẽce, may not feare the power of any aduersaries: through the might of Iesu Christ our Lorde. Amen.

The thyrde Collecte for grace.



Lord our heauenly father, almightie and euerlastig God, whiche haste safely brought vs to the beginninge of this daye: defẽde vs in the same with thy mightie power, & graũt that thys day we fal into no sinne, neyther rũne into any kinde of daũger: but that al our doinges may be ordered by thy gouernaunce, to do alwaies that is righteous in thy sight: through Iesus Christe oure Lorde. Amen.

¶ An ordre for Euenynge

prayer, throughout the yeare.

The Prieſt ſhall ſaye.

¶ Our Father whiche arte. &c.

Then likewiſe he ſhall ſaye.

O Lorde open thou our lyppes.

Aunſwere.

And our mouth ſhal ſhewe forth thy praiſe.

Prieſte.

O God make ſpede to ſaue vs.

Aunſwere.

Lorde make haſte to helpe vs.

Priest.

Glory be to the father, ✠ to the ſõne: ✠ to the holy ghoſte.
As it was in the beginning is nowe, and euer ſhalbe,
worlde without ende. Amen.

Prayſe ye the Lorde.

Then Pſalmes, in ordre as they be appoynted in the Table for Pſalmes, except there be propre Pſalmes appoynted for that day. Then a leſſon of ỳ olde Teſtament, as is appointed likewiſe in the Kalender, except ther be propre leſſons appointed for that day. After that, Magnificat, in Engliſhe, as folowth.

Magnificat. Luk. i.



My ſoule doeth magnifie the Lorde.
And my ſpyryte hath reioyſed in God my Sauyoure.
For he hath regarded the lowelines of hys handmayden.
For beholde, from henceforth all generacions ſhall call me bleſſed.
For he that is mightye, hathe magnyfyed me: and

holy

holy is his name.

And his mercy is on them that feare him: throughout all generations.

He hath shewed strength with his arme: he hath scatered the proude, in the imagination of their hearts.

He hath put downe the mightie from their seate: and hath exalted the humble and meke.

He hath filled the hungry with good thynges: and the ryche he hath sent emptie away.

He remembringe hys mercye hath holpen hys seruaũt Israel: as he promised to our forefathers, Abraham and his sede for euer.

Glory be to the Father, & to the Sonne: &c.

As it was in the beginning, is nowe, and euer. &c.

Or els this Psalme.



Synge vnto the Lorde a newe songe: for he hath done merueylous thynges. Cantate domino. Psal. xcviii.

With his own ryght hand, & with hys holy arme: hath he gotten himselfe the victory.

The lord declared his saluaciõ: his righteousnes hath he openly shewed in the sight of the hethẽ.

He hath remembred his mercy and trueth toward the house of Israel: and al the ends of the worlde haue seen the saluacion of our God.

Shew your selues ioyful vnto the Lord al ye landes: syng, reioyce and geue thankes.

Praise the Lorde vpon the harpe: synge to the harpe with a Psalme of thankesgeuing.

With trompettes also and shawmes: O shewe youre selues ioyfull before the Lorde the kyng.

Let the sea make a noyse and all that therein is: the rounde worlde, and they that dwell therin.

Let the floudes clappe their handes, and lette the hilles be ioyful together before the Lorde: for he is come to iudge the earth.

With

wyth ryghteousnes shall he iudge the worlde: and the people with equitie. Glory be to the Father. &c.

Then a Lesson of the newe testament. And after that Nunc dimittis in Englishe, as foloweth.

Luk. ii.

LOrde, now lettest thou thy seruaunt departe in peace: according to thy worde.

For mine eies haue seen: thy saluation.

Whiche thou hast prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the father, and to the sonne, and. &c.

As it was in the beginning, and is now. &c. Amen.

Or els this Psalme.

Deus misereatur. Psal. xlvii.

GOd be merciful vnto vs, and blesse vs: & shewe vs the light of his countenaunce, and be merciefull vnto vs.

That thy way maie be knowen vpon earth: thy saulinge healthe amonge all nacions.

Let the people praise thee O God: yea let all the people praise thee.

O let the nacions reioyce and be glad: for thou shalte iudge the folke righteously, and gouerne the nacions vpon earth.

Let the people praise thee O God: let all the people praise thee.

Then shall the earth bringe foorth her increse: & God, euen our owne God, shal geue vs his blessinge.

God shal blesse vs: & all the endes of the worlde shall feare him.

Glory be to the father. &c. As it was in the beginning. &c.

Then shall followe the Crede, with other prayers, as is before appointed at Morninge prayer, after Benedictus.

And with thre Collectes: First of the day: the second of Peace.

Third for aide against all perilles, as here after foloweth.

Whiche

whiche two laste Collectes shalbe dayly sayd, at Euening prayer, without alteration.

The seconde Collecte at Euening prayer.



God, from whom all holy desires, all good counsaules, and all iuste workes doe procede: geue vnto thy seruauntes that peace, whiche the world can not geue: that bothe oure heartes may be set to obey thy commaundemētes, and also that by thee, we being defended from the feare of our enemies, may passe oure time in reste and quietnes, through the merites of Jesus Christ our Sauioure. Amen.

The thyrde Collecte, for ayde agaynste all perilles.



Ighten oure darkenesse we beseeche thee, O Lorde, and by thy great mercie, defēd vs from al perilles and daungers of this nyghte, for the loue of thy onelye Sonne oure sauyoure Jesus Christe. Amen.

¶ In the feastes of Christmas, the Epiphanie, sainct Mathie, Easter, Thascension, Pentecoste, Sainct Jhon Baptist, Sainct James, Sainct Bartholomewe, Sainct Mathewe, Saincte Simon and Jude, Sainct Andrewe, and Trinitie sunday: shalbe songe or sayed immediatlie after Benedictus, this confession of our Christen fayth.



Whosoeuer wilbe saued: before all thynges it is necessarye that he holde the catholike fayth. Quicunque vult.

Whiche fayth excepte euery one doe kepe wholy & vndefiled: without doubte he shall perishe euerlastingly.

And the catholike fayth is this: that wee worshyppe one God in trinitie, an trinitie in Unitie.

Neither

Neither confounding the persons: nor diuiding the substaunce.

For there is one person of the Father, another of the Sonne: and another of the holy Ghoste.

But the Godhead of the Father, of the Sonne, and of the holie Ghoste is all one: the glorie equall, the maiestie coeternall.

Suche as the Father is, suche is the Sonne: & suche is the holie Ghoste.

The Father vncreate, the Sonne vncreate: and the holy Ghoste vncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holie Ghoste incomprehensible.

The Father eternall, the Sonne eternall: & the holie Ghoste eternall.

And yet thei are not three eternalles: but one eternall.

As also there bee not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So likewise the Father is almightie, the Sonne almightie: and the holie Ghoste almightie,

And yet thei are not three almighties: but one almightie.

So the Father is God, the Sonne is God: & the holie Ghoste is God.

And yet are thei not three goddes: but one God.

So likewise the Father is Lord, the Sonne Lord: & the holie Ghost Lorde.

And yet not three lordes: but one Lorde.

For like as we bee compelled by the Christian veritie: to acknowledge euery person by hym selfe to be God & Lorde:

So are wee forbidden by the catholike religion: to saie, There be three goddes or three lordes.

The Father is made of none: neyther created nor begotten.

begotten.

The Sonne is of the Father alone: not made nor created, but begotten.

The holy Ghost is of the Father and of the Sonne: neither made, nor created, nor begotten, but proceding.

So there is one Father, not three Fathers, one Sonne, not three sonnes: one holy Ghost, not three holy ghostes.

And in this Trinitie, none is afore or after other: none is greater, or lesse then an other.

But the whole three persons: be coeternall together & coequall.

So that in all thinges, as is aforesayde: the Unitie in Trinitie, and the Trinitie in Unitie, is to bee worshypped.

He therfore that will be saued: must thus thynke of the Trinitie.

Further more, it is necessary to euerlasting saluation: that he also beleue rightely in the incarnation of oure Lorde Jesu Christe.

For the right faith is, that we beleue and confesse: that our Lorde Jesu Christe, the Sonne of God, is God and man.

God of the substaunce of the Father, begotten before the worldes: and man of the substaunce of his Mother, borne in the worlde.

Perfect God, and perfect man of a reasonable soule: & humayne flesshe subsisting.

Equall to the Father, as touching his Godhead: and inferiour to the Father, touching his manhode.

Who although he be God and man: yet he is not two, but one Christe.

One, not by conuersiō of the godheade into flesshe: but by taking of the manhode into God.

One altogether, not by confusion of substaunce: but by vnitie of person.

For as the reasonable soule and flesshe is one man: so

God and man is one Christ.

Who suffred for our saluacion: descended into hell, rose agayne the thirde day from the deade.

He ascended into heauen, & sitteth on the right hande of the father, God almightie: from thence he shal come to iudge the quicke & the dead.

At whose comming all men shall rise agayne with theyr bodyes: and shall geue accompte for theyr owne workes.

And they that haue done good, shal goe into lyfe euerlastinge: and they that haue done euill, into euerlasting fyre.

This is the Catholike fayth: which except a man beleue faythfully, he can not be saued.

Glory be to the Father, and to the Sonne: and to the holy Ghoste.

As it was in the beginning, is nowe, and euer shalbe: world without ende. Amen.

Thus endeth the ordre.

of Morning and Euening prayer, throughout the whole yeare.

(.)

Here folowēth the Lecā

nye, to be vsed vpon Sundayes, Tuesdayes, and Fridayes, and at other tymes, when it shall be commaunded by the Ordinary.



God the Father of heaue, haue mercy vpon vs miserable synners.

O God the Father of heauen: haue mercy vpon vs miserable synners.

O God the sonne, redemer of the world: haue mercy vpō vs miserable synners.

O God the sonne redemer of the world: haue mercy vpon vs miserable sinners.

O God the holy Ghoste, procedyng from the Father & the Sonne: haue mercy vpon vs miserable sinners.

O God the holy Ghost, procedyng from the Father and the Sonne: haue mercy vpon vs miserable sinners.

O holye, blessed, and glorious Trinite, three persons and one God: haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three persons and one God: haue mercy vpon vs miserable sinners.

Remembre not Lorde our offences, nor the offences of oure forefathers, neyther take thou vengeaunce of oure synnes: spare vs good Lorde, spare thy people whom thou haste redeemed with thy moste precious Blonde, and be not angry with vs for euer.

Spare vs good Lorde.

From all euyll and mischiefe, from synne, from the craftes and assaultes of the deuill, from thy wrath, and from euerlasting damnacyon.

Good Lorde deliuer vs.

From all blyndnesse of hearte, from pryde, vayne glorye and hypocrisie, from enuye, hatred and malice, and all vncharitablenes.

Good Lorde deliuer vs.

Frō fornicatiō and all other deadly synne, and frō all the deceytes of the worlde, the flesshe and the diuell.

Good Lorde deliuer vs.

From lightening and tempest, frō plague, pestylence and famine, from battayle and murther, and from sodaynie deathe.

Good Lorde deliuer vs.

From sedition and priuie conspiracie, from al false doctrine and heresie, from hardenes of heart, and contempt of thy worde and commaundement.

Good lord deliuer vs.

By the mistery of thy holy Incarnation, by thy holy Natiuitie and Circumcision, by thy baptisme, fasting and temptation.

Good Lorde delyuer vs.

By thyne agony and bloudy sweate, by thy crosse & passion, by thy precious death & buriall, by thy glorious resurrection and ascension, and by the coming of the holy Ghost.

Good Lorde deliuer vs.

In al time of our tribulation, in al time of our welth, in the houre of death, and in the day of iudgement.

Good Lorde deliuer vs.

We sinners do beseche the to heare vs (O lorde God) and that it may please thee to rule & gouerne thy holy Churche vniuersaly in the right way.

We beseche the to heare vs good Lorde.

That it may please thee to kepe & strengthen in the true worshipping of thee, in righteousnes & holynesse of lyfe, thy seruaunte Elizabeth our moste gracious Quene and gouernoure.

We beseche the to heare vs good Lorde.

That it may please the to rule his hart in thy faith, feare and loue, & that he may euermore haue affiaūce in thee, and euer seeke thy honour and glorie.

We beseche the to heare vs good Lorde.

That it maye pleāse thee to bee his defender and keper,

keper, geuing hem the victory ouer all her enemyes.

We beseche the to heare vs good Lorde.

That it maye plese the to illuminate all Bishopes, Pastours, & Ministers of the Churche, with true knowledge and vnderstanding of thy woorde: and that both by theyr preachiug and lyuing, they may set it foorth & shew it accordingly.

We beseche thee to heare vs good Lord.

That it maye please the to endue the Lordes of the counsaile, and all the nobilitie, with grace, wysedome, and vnderstanding.

We beseche the to heare vs good Lorde.

That it maye please thee to blesse and kepe the Magistrates, geuing them grace to execute iustice, and to mayntayne trueth.

We beseeche thee to heare vs good Lorde.

That it maye please thee to blesse and kepe all thy people.

We beseche the to heare vs good Lorde.

That it maye please thee to geue al nacions vnitie, peace and concorde.

We beseche the to heare vs good Lorde.

That it maie please thee to giue vs an heart to loue and dreade thee, and diligentlye to liue after thy commaundementes.

We beseche thee to heare vs good Lorde.

That it may please thee to geue al thy people encrease of grace, to heare mekely thy worde, and to receaue it with pure affection, and to bring forth the fruites of the spirite.

We beseche the to heare vs good Lorde.

That it maye please thee to bringe into the waye of trueth, all suche as haue erred and are deceyued.

We beseche the to heare vs good Lorde.

That it maye please thee to strengthen such as doe stand, & to comforte and healpe the weake hearted, and to raise them vp that fall, and fynallye to beate downe Sathan vnder oure feete.

We beseche the to heare vs good Lorde.

That it maye please the to succoure, helpe and comforte all that be in daunger, necessitie, and tribulacion.

We beseche the to heare vs good Lorde.

That it maye please thee to preserue al that trauail by lond or by water, all women labouring of childe, all sicke persons and yonge children, and to shewe thy pitie vpon all prisoners and captiues.

We beseche thee to heare vs good Lord.

That it maye please thee to defende and prouide for the fatherles children & wydowes, and all that be desolate and oppressed.

We beseche the to heare vs good Lorde.

That it mai please thee to haue mercy vpon al men.

We beseche thee to heare vs good Lorde.

That it may please the to forgiue our enemies, persecutors and slaunderers, and to tourne their heartes.

We beseche the to heare vs good Lorde.

That it may please thee to giue and preserue to our vse the kyndlye fruites of the earth, so as in due tyme we maye enioye them.

We beseche the to heare vs good Lorde.

That it may please the to giue vs true repentaũce, to forgeue vs all oure synnes, neglygences, and ignoraunces, and to endue vs with the grace of thy holye spyrite to amende oure lyues, accordinge to thy holye worde.

We beseche thee to heare vs good Lorde.

Sonne of God: we beseche the to heare vs.

Sonne of God: we beseche thee to heare vs.

O Lambe of God that takest awaye the synnes of the worlde.

Graunte vs thy peace.

O Lambe of God that takest away the sinnes of the worlde.

Haue mercy vpon vs.

O Christe heare vs.

O Christe heare vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.
Chryst haue mercy vpon vs.
Chryst haue mercy vpon vs.
Lord haue mercy vpon vs.
Lord haue mercy vpon vs.
Our father Which art in heauen. &c.
And leade vs not into temptacion.
But deliuer vs from euill. Amen.
The Uersicle.
O Lord, deale not With vs after our sinnes.
The answere.
Neither reward vs after our iniquities.
Let vs pray.



God merciful father, that despisest not the sighing of a contrite heart, nor the desier of suche as bee sorowfull, mercifully assist our prayers, that We make before thee, in al our troubles, and aduersities whensoeuer they oppresse vs, and graciously heare vs, that those euils, Which the craft and subtilnesse of the deuil, or man, Worketh against vs, be brought to nought and by the prouidence of thy goodnes, they may be dispersed, that We thy seruauntes being hurt by no persecucions, may euermore geue thankes to thee, in thy holy Churche, through Jesus Chryste our Lord.

O Lorde aryse, helpe vs, and deliuer vs, for thy names sake.
O God, We haue heard With our eares, and our fathers haue declared vnto vs the noble Workes that thou didst in theyr dayes, and in the olde tyme before them.
O Lorde arise, helpe vs, and deliuer vs, for thyne honoure.
Glory be to the father, and to the sonne, and to the holy Gost. As it Was in the beginning, is now, and euer shal be World Without ende. Amen.
From our enemies defende vs, O Chryst.
Graciously loke vpon our afflictions.
Pitifully beholde the sorowes of our heart.
Mercyfully forgeue the sinnes of thy people.
Fauourably With mercy heare our prayers.
O sonne of Dauid haue mercy vpon vs.
Both now and euer, vouchsafe, to heare vs, O Chryste.

Graciouslye heare vs, O Chriſte.
Graciouſly heare vs O Lorde Chriſt.

The verſicle.

O Lorde let thy mercy be ſhewed vpon vs.

The aunſwere.

As we doe put our truſt in thee.

Let vs pray.

WE humbly beſeche thee O father, mercyfully to loke vpon our infirmities, & for the glory of thy names ſake, turne from vs al thoſe euils that we moſt righteouſli haue deſerued: and graunt that in all our troubles we may put our whole truſt and confidence in thy mercy, & euermore ſerue thee in holynes and parenes of liuinge, to thy honoure and glorye, throughe oure onely mediatoure and aduocate Jeſus Chriſt our Lord. Amen.

A prayer for the Queenes Maieſtie.

O Lorde oure heauenly father, high and mightye king of kinges, Lorde of Lordes, the only ruler of princes, which doeſt from thy throne behold all the dwellers vpon earth, moſt hartely we beſech the with thy fauoure to beholde our moſt gracious ſoueraigne Lady Quene Elizabeth, & ſo replenyſhe her with the grace of thy holy ſpirite, that ſhe may alway incline to thy will, and walke in thy way: indue her plentifully with heauenly giftes: graunt her in health and wealth long to liue, ſtrength her that ſhe may vanquiſh and ouercome all her enemies. And finally after this life, ſhe maie attaine euerlaſting ioye and felicitie, throwe Jeſus Chriſte our Lorde. Amen.

ALmightie and euerlaſtig god, which only worke ſt great merualles, ſende downe vpon oure Biſhoppes and Curates, and al congregacions committed to their charge, the healthful ſpirite of thy grace, and that they may truly pleaſe thee. Powre vpon them the continual dewe of thi bleſſing: graunt this, O lord, for the honor of our aduocate and mediatoure Jeſus Chriſte. Amen.

¶ A prayer of Chrisostome.

ALmightie god, which hast geuen vs grace at this time with one accorde, to make our common supplicacions vnto thee, and doest promise that when two or three be gathered together in thy name, thou wilt graunte theyr requestes: fulfil now O lorde the desyres, and peticions of thy seruauntes as may be most expedient for them, graunting vs in this worlde knowledge of thy trueth, and in the world to come lyfe euerlasting. Amen.

¶ ii. Cor. xiii.

THe grace of oure lorde Jesus Christe, and the loue of god, and the felowship of the holy goste, be with vs all euermore. Amen.

¶ For rayne, yf the tyme requyre.

O God heauenly father, which by thi sonne Jesus Christe, hast promised to all them that seke thy kingdom, and the righteousnes therof, al thigs necessary to their bodely sustenaunce: Sende vs we beseche thee in this our necessitie, such moderate rayne & showres, that we maye receiue the fruytes of the earth to oure comforte, and to thy honoure, throughe Jesus Christ our Lorde. Amen.

¶ For fayre weather.

O Lord god, whiche for the sinne of man diddest once drown al the world, excepte eighte persons, and afterwarde of thy great mercy diddest promise neuer to destroye it so againe: We humblye beseche thee, that although we for our iniquities haue worthelye deserued this plague of raine and waters: yet vpon our true repentaunce, thou wilt sende vs such wether, wherby we maye receiue the fruites of the earth in due season, and learne both by thy punishment to amende oure lyues, and for thy clemencye to geue thee prayse and glorye, through Jesus Christ our Lorde. Amen

In the tyme of dearth and fampne.

O God heauenly father, whose gift it is that the rain doth fal, the earth is fruiteful, beastes encrease, and

fyshes

fishes doe multiplie: beholde, We beseche thee, the afflictions of thy people, and graunte that the scarcitie and dearth (which We doe now most iustly suffer for our iniquitie) may through thy goodnes be mercifully turned into cheapnes and plenty, for the loue of Iesu Christ our Lord, to whom with thee and the holy ghost bee praise for euer. Amen.

In the tyme of Warre.

O Almightie god, king of al kinges, and gouernoure of all thynges, whose power no creature is able to resist, to whom it belongeth iustly to punishe sinners, & to be merciful vnto them that truly repent, Saue, and deliuer vs (We humbly beseche thee) from the handes of our enemies, abate their pride, aswage theyr malice, and confound theyr deuises, that We being armed with thy defence, may be preserued euermore from all perils to glorifie thee, whiche art the onely geuer of all victory, through the merites of thy onely sonne Iesus Christ our Lord. Amen.

In the tyme of any common plague, or sickenesse.

O Almightie god; which in thy Wrath, in the time of king Dauid, didst slea with the plague of pestilence thre score and ten thousande, and yet remẽbryng thy mercy, didst saue the rest haue pitie vpon vs miserable sinners, that now are visited with great sickenesse, and mortalitie, that like as thou didst then cõmaunde thine angel to cease from punishinge: So it may nowe please thee to withdraWe from vs this plague, and greuous sickenes, through Iesus Christ our lord. Amen.

O God, whose nature and propertie is euer to haue mercy, and to forgeue, receiue our humble peticiõs and though We be tied and bounde With the chayne of oure synnes: yet let thee pitifulnesse of thy greate mercy loce vs, for the honoure of Iesus Christs sake, oure mediatoure and aduocate. Amen.

The Collectes, Epistles and Gospelles, to be vsed at the celebration of the Lordes supper and holy Communion, throughe the yeare.

The fyrste Sundaye of Aduente.

The Collect.



Almightie God, geue vs grace that we may cast away the workes of darkenes, and put vpon vs the armoure of lighte, nowe in the time of this mortall life (in the whiche thy sonne Jesus Christe came to visite vs in great humilitie) that in the laste day, whē he shall come again in glorious maiestie to iudg both the quicke & the deade, we maye rise to the life immortall throughe him: who liueth & reigneth with thee and the holy Ghoste, nowe and euer. Amen.

The Epistle.



We nothing to any mā but this, that ye loue one an other. For he ỹ loueth another, fulfilleth the law. For these cōmaūdemētes: Thou shalt not comitte adultery: Thou shalte not kyll: Thou shalt not steale: Thou shalt beare no false witnes: Thou shalt not luste: & so forth (if ther be any other cōmaūdemēte) it is all cōprehēded in this saing: namely, Loue thy neighboure as thy selfe. Loue hurteth not his neighbour: therfore is loue ỹ fulfilling of the law. This also, we know the sealō how that it is time that we should nowe awake out of sleape, for now is oure saluaciō nerer thē whē we beleued. The nighte is passed, the day is come nie: let vs therfore cast away the dedes of darknes, & let vs put on ỹ armour of light. Let vs walke honestly, as it wer in the dai light: not in eatig & drinking, neither in chābouring & wātōnes, neither in strife & enuiing: but put ye on ỹ lord Jesv Christ, and make Ro. xiii.

make not prouiſiō for the flesh, to fulfil the lustes of it.

The Gospell.

Math. xxi.

AND when they drewe nigh to Jerusalem, & were come to Bethphage vnto mount Oliuete, thē sent Jesus two of his disciples, saying vnto thē: Goe into the towne that lieth ouer against you, and anone you shal find an Asse bound, & a colte with her: loce thē and bring them vnto me. And if any man saie ought vnto you, saie ye, the Lorde hath nede of thē: & straight waie h: will let thē go. Al this was done, that it might be fulfilled which was spokē by the Prophet, saying: Tell ye the daughter of Siō: behold thy king cometh vnto the meke, sitting vpō an Asse & a colte: the foale of the Asse vsed to the yoke. The disciples wēt & did as Jesus cōmaunded thē, & brought the Asse & the colt, and put on thē their clothes, & set him therō. And many of the people spred their garments in the way. Other cutte down braūches frō trees, and strawed thē in the waie. Moreouer the people that wēt before, & they that came after cried, saying: *Hosanna* to the sōne of Daude: Blessed is he that cometh in the name of the Lorde: *Hosanna* in the highest. And whē he was come to Jerusalē, all the citie was moued, saying: Who is this? And the people said: this is Jesus the Prophet of Nazareth, a citie of Galilee. And Jesus went into the tēple of God, & cast out al them that solde and boughte in the Temple and ouer threwe the tables of monye chaūgers, & the seates of them that solde doues, & saied vnto them. It is writtē: My house shall be called the house of prayer, but ye haue made it a denne of theues.

The Seconde Sundaye.

The Collecte.

BLessed Lord, which hast caused all holy scriptures to bee written for oure learning: Graunt vs that we

we may by the mekenesse and coforte of the scriptures, nourysshe, learne and inwardly digeste them, that by pacience and comforte of thy holy worde, we may euer stedfastly holde fast the blessed hope of thy moste glorious kyngedome, wherby thou hast geuen vs moste aboundauntly Jesus Christe.

Ro.xv.

WHat soeuer thinges are written afore time, they are written for our learning, that we through pacience & coforte of the scriptures, might have hope. The God of pacience & coūfolacio, graūt you to be lyke mynded one towardes another, after the exāple of Christe Jesu: that ye all agreeing together, may with one mouthe praise God the father of our lord Jesu Christ. Wherfore receiue ye one another, as Christ receiued vs, to the praise of God. And this I saie: that Jesu Christ was a mynister of the circūcisiō for the truth of God, to confirme the promises made vnto the fathers, and that the Gentiles might praise God for his mercy, as it is writte: For this cause I will praise thee amōg the Gētiles, & sing vnto thy name. And againe he sayeth: Reioyce ye gētiles with his people. And again: praise ye lord all ye Gētiles, & laud him all ye natiōs together. And again, Esai sayth: There shalbe the roote of Jesse, & he that shall rise to reigne ouer the Gentiles in him shal the Gentiles trust. The god of hope, fill you with all ioye & peace in beleuing, that ye may bee rych in hope, through the power of the holy Ghost. The gospel.

Luke. xxi

THere shalbe signes in the sunne & in the mone, and in the starres: & in the earth the people shal be at their wittes end, through despaire. The sea and the water shall roare, & mennes heartes shal faile them for feare, and for lokinge after those thinges whiche shall come on the earth. For the powers of heauen shall moue. And then shall they see the sonne of manne comme in a cloude, wyth power

power & great glory. When these thynges begin to come to passe, then loke vp, and lift vp your heades, for your redemption draweth nye. And he shewed them a similitude: Behold the figtree, & all other trees: when they shoote forth their buddes, ye se and know of your owne selues that summer is then nye at hande. So likewise ye also (when ye se these thinges come to passe) be sure that the kingdom of God is nye. Verely I saye vnto you: this generacion shall not passe, till all be fulfilled. Heauen and earth shall passe, but my wordes shall not passe.

The thyrde Sunday.

The Collect.

O Lorde, we beseche the geue eare to our prayers, and by thy gracious visitacion, lighten the darkenes of our hearte, by our Lorde Jesus Christe.

The Epistle.

1. Cor. iiii.

LEt a man thus wise esteme vs, euen as the ministers of Christe, and stewardes of the secrets of god. Furthermore it is required of the stewardes, that a man be found faithfull: with me it is but a very small thynge that I should be iudged of you, either of mans iudgement: no I iudge not mine owne selfe, for I know nought by my selfe, yet am I not therby iustified. It is the lorde that iudgeth me. Therfore iudge nothig before the time, vntil the lorde come, which will lyghten thynges that are hid in darkenes, & open the counsailes of the hartes; & then shal euery man haue praise of God.

The Gospell.

Mat. xi

WHen Jhon beyng in prysone hearde the workes of Christ, he sente two of his disciples, and sayed vnto hym: Art thou he, y shal come, or doe we loke for another? Jesus answered & saied vnto the: Goe, and shewe Jhon agayne, what ye haue heard and seen. The blynd receyue theyr syght, the lame walke,

walke, the Lepers are cleansed, and the deafe heare, the dead are raised vp, & the poore receiue the glad tidinges of the gospel: & happy is he that is not offended by me. And as they departed, Iesus began to say vnto the people cõcerning Iohn: What went ye out into the wildernes to see? A reede that is shakẽ with the wind? Or what went you out to see? A man clothed in soft raiment? Behold, they that weare soft clothing, are in kinges houses. But what went ye out for to see? A Prophete? Verely I say vnto you, and more then a Prophete. For this is he of whom it is writẽ: Behold, I send my messẽger before thy face, whiche shall prepare thy waye before thee.

The fourth Sundaye.

The Collect.

LOrde, raise vp (we praie the) thy power, & come among vs, & with greate might succour vs, that wher as (through oure synnes and wickednes) we be sore let & hindred, thy bountyfull grace & mercy (through the satisfaction of thy sonne our lord) may spedely deliuer vs: to whom with thee and the holy ghost, be honor and glory worlde without ende.

The Epistle.

REioyce in the lord alwaie, & agayne I say, reioyce. Phil. iiii.
Let your softenes be knowen to all mẽ: the lorde is euen at hand. Be carefull for nothing, but in all praier & supplicatiõ let your petitiõs be manifest vnto God, with geuing of thankes. And the peace of God (which passeth all vnderstanding) keepe your heartes and myndes, through Christe Iesu.

The Gospell.

THis is the recorde of Iohn: when the Iewes sente Priestes and Leuites from Ierusalem, to aske him: what art thou? And he confessed & denied not, & saide plainely: I am not Christ. Iohn. i.
And they asked him: what then, art thou Helias? And he saieth: I am not. Art thou the Prophete? And he answered, no. Then sayd they vnto him: what arte thou? that we may geue an answere vnto them that sent vs.

What

what saiest thou of thy selfe? He sayd: I am the voice of a cryer in the wildernes: make straight the way of the lord, as sayd the Prophet Esay. And they which were sente, were of the Pharisees: and they asked hym, and sayd vnto hym: Why baptisest thou then, if thou be not Christe, nor Helyas, neither that Prophete? Jhon answered them saying: I baptise with water, but ther stãdeth one among you, whom ye know not: he it is, which though he came after me, was before me, whose shoe latchet I am not worthy to vnloce. These thinges were done in Bethabara beyonde Jordan, where Jhon did Baptyse.

Christmas daye.

The Collet.

ALmightie God, which hast geuen vs thy only begotten sonne to take our nature vpon hym, and this daye to be borne of a pure virgin: Graunt that we being regenerat and made thy chyldren by adopcion and grace, maye daylye bee renued by thy holy Spirite, throughe the same our Lorde Jesus Christe: who liueth and rayneth with, &c. Amen.

The Epistle.

Heb. i.

GOd in times past, diuerslye and many wayes spake vnto the fathers by Prophetes: but in these laste dayes he hath spoken to vs by hys owne sonne, whome he hath made heyre of all thinges, by whõ also he made the worlde. Which (sonne) beeyng the brightenes of hys glory, and the very ymage of hys substaunce, rulinge all thinges with the worde of his power, hath by his owne person purged our sinnes, and sitteth on the right hand of the maiestie on highe: beyng so muche more excellent then the Aungels, as he hath by inheritaunce obteyned a more excellent name then they. For vnto whiche of the Aungels sayde he at any time: Thou art my sonne, this day haue I begotten thee? An agayne: I wilbe his father, & he shalbe my

my Sonne. And againe, when he bringeth in the firstbe-
gotten sõne into the World, he saith: Let all the Angels
of God worship him. And vnto the Angels he saith: he
maketh his Angels spirites, and his ministers a flame
of fier. But vnto the Sonne he saith: thy seate (O God)
shalbe for euer and euer. The scepter of thy kingdome is
a right scepter. Thou hast loued righteousnes and ha-
ted iniquitie: Wherfore God, euen thy god, hath anoyn-
ted thee With oyle of gladnes aboue thy felowes. And
thou lord in the beginning hast laied the foundacyon of
the earth: & the heauens are the Workes of thy handes.
They shall perishe, but thou endurest: but they all shall
waxe old as doeth a garmente, and as a vesture shalte
chaunge them and they shal bee chaunged. But
thou art euen the same, and thy yeares shall not fayle.

The Gospell.

In the beginning Was the Worde, and the Worde
was with God, and God was the Worde. The
same was in the beginning with god. All thinges
were made by it, and without it was made nothynge
that was made. In it was life, & the life was the lyghte
of men: and the lyght shineth in the darkenesse, and the
darknes comprehended it not. There was sente from
God a man, Whose name was John. The same came as
a Witnesse, to beare Witnes of the lyght, that all menne
through hym myghte beleue. He was not that lyghte,
but was sente to beare Witnes of the lyght. That lyghte
was the true lyghte which lyghteth euery man that cõ-
meth into the Worlde. He was in the Worlde, and the
Worlde was made by hym, and the Worlde knewe hym
not. He came among hys owne and hys owne receiued
hym not. But as many as receiued hym, to them gaue
he power to be made sonnes of God: euen them that be-
leued on his name, Which were borne not of bloud nor
of the will of the flesshe, nor yet of the will of man, but of
God. And the same Worde became flesshe and dwelte a-
mong vs: and we sawe the glory of it, as the glory of the

onely begotten sonne of the father, full of grace & trueth.

Sainct Stephens day.

The Collecte.

GRaunt vs, O lord, to learne to loue our enemies by the example of thy martyr Saincte Stephen, who prayed for his persecutours to thee which liuest. &c.

They shall folowe a Collecte of the Natiuitie, which shalbe layed continually vnto Newe yeares Daye.

The Epistle.

Act. vii. AND Stephe beyng full of the holy ghost, loked vp stedfastly with his eies into heauen, and sawe the glorye of God, and Jesus standyng on the right hande of God, and sayd: beholde, I see the heauens open, and the sonne of man standyng on the right hand of God. Then they gaue a shoute with a loude voyce, & stopped their eares, and ran vpon him all at once, and cast him out of the citie and stoned him. And the witnesses laid downe their clothes at a yonge mans feete, whose name was Saule. And they stoned Stephen, calling on and sayyng: Lord Jesu, receiue my spirite. And he kneled downe and cryed with a loud voice: lord, lay not this synne to their charge. And when he had thus spoken, he fell aslepe.

The Gospell.

Mathe. xxiii. BEholde, I send vnto you prophetes, & wyse men, and Scribes, and some of them ye shall kyll and crucifie: and some of thē shal ye scourge in your Synagogues, & persecute thē frō citie to citie, that vpō you may come all the righteous bloud which hath been sheddē vpō the earth, frō the bloud of righteous Abell, vnto the bloud of Zacharias the sonne of Barachias, whom ye slewe betwene the temple and the aultare. Verely I saye vnto you all these thynges shall come vpon thys generacion. O Jerusalem, Jerusalem, thou that killest the Prophetes and stonest them which are sente vnto thee: howe often wolde I haue gathered thy children together, euen as the henne

gathereth

gathereth her chickens vnder her Winges, & ye Wouldē not? Behold, your houſe is left vnto you deſolate. For I ſaye vnto you: ye ſhal not ſee me henceforth, till that ye ſay: Blessed is he that cometh in the name of the Lord.

Sainct John Euange

liſtes daye.

The Collecte.

MErciful Lorde, We beſeche thee to caſt thy bryghte beames of light vpon thy churche: that it beeynge lightened by the doctrine of thy bleſſed Apoſtle and Euangeliſt John, may attaine to thy euerlaſtyng gyftes. Through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

THat Which Was from the beginning, Which We haue heard, Which We haue ſeen With our eies, Which We haue loked vpō, and our handes haue handeled of the Worde of lyfe: And the lyfe appeared, and We haue ſeen, and beare Witnes, and ſheW vnto you that eternall lyfe Which Was Wyth the father, and appeared vnto vs. That Which We haue ſeen and harde declare We vnto you, that ye alſo may haue feloWſhippe With vs, and that our feloWſhip may be With the father and his ſonne Jeſus Chriſte. And this We Wryte vnto you, that ye may reioyce, and that your ioye may be ful. And this is the tidinges Which We haue heard of hym, and declare vnto you, that god is lyght, and in hym is no darknes at all. If Wee ſay We haue feloWſhyp With hym & Walke in darknes, We lye, and doe not the truth. But and if We Walke in lyght, euen as he is in lyghte, then haue We feloWſhip With him, and the bloud of Jeſus Chriſte his ſonne, cleanſed vs from all ſynne. If We ſaye We haue no ſynne, We deceiue oure ſelues, and the trueth is not in vs. If We knoWledge our ſynnes, he is faythfull and iuſte to forgeue vs oure ſynnes, and to cleanſe vs from all vnrighteouſnes. If We ſaye We haue not ſinned, We make hym a lyer, and his Worde is

1. Ioh. 1.

not in vs.

The Gospell.

Ioh. xxi

IEsus said vnto Peter: folow thou me. Peter turned about, and saw the disciple whom Jesus loued folowing (whiche also leaned on his breast at super, & saied: lorde, which is he that betraieth thee?) When Peter therefore saw him, he said to Jesus: Lorde, what shall he here doe? Jesus said vnto him: if I wil haue him to tarye till I come, what is that to thee: folowe thou me. Then went e this sayinge abroade among the brethren, that that disciple should not die. Yet Jesus said not to him, he shall not die: but if I wyll that he tary til I come, what is that to thee? Thesame disciple is he which testifieth of these thinges, & wrote these thinges and we know that his testimonie is true. There are also many other thinges which Jesus did, the which if they should be written euery one. I suppose the world coulde not conteine the bokes that should be written.

Thinnocentes day.

The Collecte.

ALmightie god, whose praise this day the yonge Innocentes thy witnesses hath confessed and shewed forth, not in speaking, but in dying: mortifie and kill all vices in vs, that in our conuersacion, our lyfe maye expresse thy fayth, whiche with oure tongues we doe confesse: through Jesus Christ our lord.

The Epistle.

Apo. xiiii

I Looked, and lo, a lambe stode on the mounte Sion, and wyth hym an. C. and. xliiii. thousande, hauynge hys name and hys fathers name wrytte in their foreheades. And I heard a voice from heauen, as the sounde of many waters, and as the voyce of a greate thunder. And I heard the voyce of harpers harpinge wyth theyr harpes. And they song as it were a newe songe before the seate, and before the. iiii. beastes and the elders, and no man could learne

learne the song, but the hundred fortie and foure thou-
sande, Whiche were redemed from the earth. These are
they which were not defiled With women for they are
virgins. These folowe the lambe whersoeuer he goeth
These were redemed from men beeinge the first fruites
vnto god and to the lambe. and in their mouthes was
founde no guyle: for they are without spot beefore the
throne of god.

The Gospell.

THe Angel of the lord appeared to Joseph in a slepe, saying: Arise and take the child and his mother, and fle into Egipt, and be thou there til I bring thee word. For it Wil come to passe that Herode shal seke the childe to destroy him. So whē he awoke, he toke the childe and his mother by nyghte, and departed into Egipt, and was there vnto the death of Herode, that it might be fulfilled which was spoken of the lord by the prophete, saying: out of Egipt haue I called my sōne. Then Herode When he saw that he was mocked of the wise men, he was exceading wroth, and sent forth men of warre, and slewe all the children that were in Betheleem, and in all the coastes (as many as were two yeares olde or vnder) accordinge to the tyme whiche he had diligently knowen out of the wise men. Then was fulfilled that which was spoken by the prophete Jeremye, Whereas he said: in Rama was there a voice heard, lamentacion, weping and great mourning Rachel weping for her children, and would not be comforted, because they were not. Matth. ii.

The Sunday after Christmas day.

The Collecte.

ALmightie god, which hast geuen. &c.

As vpon Christmas day.

The Epistle.

Cala.iiii And I say, that the heyr (as long as he is a child) differeth not from a seruaunt, though he be lord of al, but is vnder tutours and gouernours, vntill the tyme that the father hath appointed. Euen so we also, When we were childzen, wer in bondage vnder the ordinaunces of the world: but when the time was ful come, God sent his sonne made of a woman, and made bonde vnto the law, to redeme them which were bond vnto the law that we through election might receiue the inheritaũce that belongeth vnto the natural sonnes. Because ye are sonnes, god hath sent the spirite of his sonne into oure heartes, which cryeth, Abba father. Wherefore nowe, thou art not a seruaunt. but a sonne: If thou be a sonne thou art also an heyre of God through Christ.

The Gospell.

Mat.i. THis is the boke of the generacion of Iesꝰ Christ the sonne of Dauid, the sonne of Abraham: Abraham begat Isaac: Isaac begat Jacob: Jacob begat Judas and his brethren: Judas begatte Phares and zaram of Thamar: Phares begat Esrom: Esrom begat Aram: Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Jesse: Jesse begat Dauid the king: Dauid the king begat Salomon of her that was the wife of Vrie: Salomon begat Roboam Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Jozã: Jozam: begat Osias: Osias begat Joatham: Joatham begat Achas: Achas begat Ezechias: Ezechias begat Manasses: Manasses begat Amon: Amon begat Josias Josias begat Jeconias and hys brethren, about the tyme that they were caried awaye to Babylon. And after they were broughte to Babylon, Jeconias begat Salathiell: Salathiell begatte zorobabell zorobabell begatte Abiud: Abiud begatte Elyachim: Elyachym begatte Azor: Azor begatte Sadoc: Sadoc begat Achin: Achin begatte Eliud: Eliud begatte Eleasar: Elcasar

sar begat Matthan: Matthā begat Jacob: Jacob begat Joseph the husband of Mary: of whom was borne Jesus, euē he that is called Christ. And so al the generacions from Abraham to Dauid, are. xiiii. generacions, And from Dauid vnto the captiuitie of Babilon, are. xiiii. generacions. And from the captiuitie of Babylon vnto Christ, are. xiiii. generacions.

The birth of Jesus Christ was on this wise: whē his mother Mary was maried to Joseph (before they came to dwel together) she was founde with child by the holy goste. Then Joseph her husbande (beecause he was a righteous man, and woulde not put her to shame) was minded priuely to departe from her. But while he thus thought: behold, the Angel of the Lord appeared vnto him in a slepe, saying: Joseph, thou sōne of Dauid, feare not to take vnto thee Mary thy wyfe: for that which is conceiued in her, cometh of the holi gost. She shal bring forth a sonne, and thou shalt cal his name Jesus: for he shall saue his people from their sinnes.

All this was done, that it might be fulfilled which was spoken of the lord by the Prophet, saying: Behold a maide shalbe with childe, and shall bring forth a sōne, and they shall call his name Emanuel: which is a mā interpzete, is asmuch to say, as god with vs. And Joseph, assone as he awoke out of slepe, did as the Angel of the lord had bidden him: and he toke his wife vnto him, and knew her not til she had brought forth her first begotte sonne, and called his name Jesus.

The Circumcision of Christe.

The Collecte.

ALmightie god, which madest thy blessed sonne to be circumcised & obediēt to the law for man: graunt vs the true circumcision of the spirite, that our hearte and all our members beeing mortified frō all worldly

carnall lustes, may in all thinges obey thy blessed Wyll: throughe the same thy Sonne Jesus Christ our Lord.

The Epistle.

Ro. iiii. BLessed is that man to whom the Lord Will not impute synne. Came this blessednes then vpon the vncircumcision, or vpon the circumcision also? For We say, that faith was rekened to Abraham for righteousnes. How was it then rekened? When he was in the circumcision, or When he was in the vncircumcision? Not in time of circumcision, but When he was yet vncircumcised. And he receiued the signe of circumcisiō, as a seale of the righteousnesse of faith, Whiche he had yet being vncircumsed, that he should be the father of al them that beleue, though they bee not circumcised, that righteousnes might be imputed to them also: and that he might bee the father of circumcision, not vnto them only Which came of the circumcised, but vnto thē also that Walke in the steppes of the faith that Was in our father Abrahā before the time of circumcision. For the promise (that he should be heire of the World) happened not to Abraham or to his seede throughe the lawe, but through ỳ righteousnes of faith. For if they Which are of the law, be heires, then is faith but vaine and the promise of none effecte.

The Gospell.

Luke. ii. AND it fortuned, assone as the Angels Were gone away from the shepeheardes into heauen, they said one to an other: Let vs go now euen vnto Bethleem, and see this thinge that We heare say is happened, Which the Lord hath shewed vnto vs. And they came With haste and founde Mary & Joseph and the babe layed in a manger. And When they had seen it, they published abrode the saying that Was tolde them of that childe. And all they that heard it, Wondered at those things Which Were tolde them of the shepeheardes. But Mary kept al those sayinges, and pondered them in her heart. And the shepeheardes returned,

praising

praising and lauding god for all the thinges that they had heard & seen, euen as it was told vnto them. And when the eight dayes was come that the childe should be circumcised, his name was called Jesus, which was named of the Angel, before he was conceiued in the wombe.

¶ If there be a Sunday betwene the Epiphany and the circumcision, then shalbe vsed the same Collecte, Epistle and Gospel at the Communion, which was vsed vpon the day of circumcision.

The Epiphanye.

The Collecte.

O God, which by the leading of a starre diddest manyfest thy onely begotte sonne to the Gentiles: mercifully graunt, that We which know thee now by fayth, may after this lyfe haue the fruicion of thy glorious godheade, through Christ our Lorde.

The Epistle.

FOr this cause I Paule am a prisoner of Jesus Christ for you heathen, if ye haue heard of the ministracion of the grace of god, which is geuen me to youWarde. For by reuelacyon shewed he the misterye vnto me, as I wrote afore in fewe woordes, whereby when ye reade, ye may vnderstande my knowledge in the misterye of Christe Whiche misterye in times paste was not opened vnto the sonnes of menne, as it is now declared vnto hys holye Apostles and Prophetes by the spirite: that the Gentyles shoulde bee inheritours also, and of the same bodye, and partakers of his promyse of Chryste, by the meanes of the gospell, whereof I am made a minister, accordynge to the gyfte of the grace of God, Whiche is geuen vnto me after the workinge of hys power. Vnto me the leaste of all sainctes is this grace geuen, that I shoulde preache among the Gentyles, the vnsearcheable rychesse of CHRYSTE, and to make all menne see What the felowshyppe of the Eph. iii

misterye

mistirye is, which from the beginning of the worlde, hath been hid in god, which made all thinges through Jesu Christ: to the entent, that now vnto the rulers and powers in heauenly thinges, might be knowen by the congregacion, the manifolde wisdom of god, according to the eternal purpose whiche he wroughte in Christe Jesu our lorde: by whom we haue boldnes & entraunce with the confidence which is by the fayth of hym.

The Gospell.

Mat. ii.

When Jesus was borne in Bethleem a citie of Jury, in the time of Herode the king: behold, there came wise men from the East to Jerusalem, saying: Where is he that is borne kig of the Jewes? For we haue seen his starre in the Easte, and are come to worship him. When Herode the king had heard these thinges, he was troubled and al the citie of Jerusalem with him. And whē he had gathered al the chiefe priestes and scribes of the people together, he demaunded of them where Christe shoulde be borne. And they saied vnto him at Bethleem in Jurye. For thus it is writtē by the prophete: and thou Bethleem in the land of Jury art not the least among the princes of Juda: for out of thee there shall come vnto me the captaine that shal gouerne my people Israel. Then Herode (when he had priuely called the wise mē) he enquired of them diligently what tyme the starre appeared, & he bad them goe to Bethleem, and said: goe your waye thether, and searche diligently for the child. And when ye haue founde him, bring me word againe, that I may come and worship him also. When they had heard the king, they departed: and loe, the starre whiche they saw in the East, went before them till it came and stode ouer the place wherein the childe was. When they sawe the starre, they were exceading glad, & went into the house, and founde the childe wyth Mary his mother, and fell down, flat, and worshipped him, and opened their treasures, and offered vnto hym giftes: golde, Frankyn-

cense,

tenſe, and Mirre. And after thei were warned of god in ſlepe (that they ſhoulde not goe againe to Herode) they retarned into their owne countrey another way.

The firſt Sunday after the Epiphany.

The Collecte.

LOrd we beſeech thee mercifully to receiue the praiers of thy people which call vpon thee: and graunt that they may both perceiue and knowe what thinges they ought to do, and alſo haue grace and power, faithfully to fulfill the ſame, through Jeſus Chriſt our Lorde.

The Epiſtle.

IBeſeche you therfore brethren, by the mercifulnies of god, that ye make youre bodies a quycke ſacrifice, holy and acceptable vnto God, whyche is your reaſonable ſeruing of God, and faſhio not your ſelues lyke vnto this World: but be ye chaunged in your ſhape by the renuing of your minde, that ye may proue what thing that good and acceptable and perfecte wyl of God is. For I ſaye (through the grace that vnto me geuen is) to euery man among you, that no man ſtande high in his owne conceite, more then it becommeth hym to eſteme of himſelfe: but ſo iudge of hymſelfe, that he bee gentle and ſobre, accordinge as God hath dealte to euery man the meaſure of faith, for as We haue manye membres in one bodye, and all membres haue not one office, ſo We being many, are one body in Chryſte, and euery man among our ſelues one anothers membres. Ro. xii.

The Goſpell.

THe father and mother of Jeſus went to Jeruſalem after the cuſtome of the feaſt daye. And when they hadde fulfylled the dayes, as they returned home, the chylde Jeſus abode ſtyll in Jeruſalem, and his father & mother knewe not of it: but they ſuppoſing hym to haue been in Luke. ii.

the

the company, caine a dayes iourney and sought hym a-monges their kinsfolke and acquaintaunce. And When they founde hym not, they wēt backe againe to Jerusalem, and sought him. And it fortuned, that after three daies they founde him in the temple, sitting in the middest of the doctours, hearing thē and posing them. And all that heard him, were astonied at his vnderstanding and answers. And Whē they saw him, they meruepled, and hys mother sayed vnto hym: sonne, Why hast thou thus dealte Wyth vs? Beholde thy father and I haue soughte thee sorowing. And he sayed vnto them: how happened that ye sought me? Wyste you not that I must goe aboute my fathers businesse? And they vnderstode not that sayinge, Whiche he spake vnto them. And he Wente downe With them, and caine to Nazareth, and Was obedyente vnto them: but his mother kept al these sayinges together in her hearte. And Jesus prospered in Wisedome and age & in fauoure With god and men.

The seconde Sunday after the Epiphanie.

The Collecte.

ALmightie and euerlasting god Which doest gouerne al thinges in heauē and earth: mercifully heare the supplications of thy people, and graunt vs thy peace al the dayes of thy lyfe.

The Epistle.

Ro. xii. SEeing that We haue diuers giftes, according to the grace that is geuen vnto vs: if a man haue the gift of prophecye, let him haue it, that it be agreeyng to the fayth. Let hym that hath an office, Wayte on hys office. Let hym that teacheth, take heede to hys doctrine. Let hym that exhorteth, geue attendaunce to his exhortacion. If any man geue, let him doe it Wyth singlenes. Let hym that ruleth doe it With dylygence. If any man shewe

shew mercy, let him doo it with cherefulnes. Let loue be without dissimulacion. Hate that whiche is euill, and cleaue to that which is good. Be kinde one to another with brotherly loue. In geuing honour, goe one before another. Bee not slouthful in the busines whyche you haue in hande. Be feruent in spirite. Apply youre selues to the time. Reioice in hope. Be pacient in tribulacion. Continue in praier. Distribute vnto the necessitie of the sainctes. Be ready to harboure. Bleesse them which persecute you: bleesse, I say, and curse not: Be merye with them that are merye, wepe with them that wepe: be of like affeccio one towardes another. Be not hye mynded but make your selues equall to them of the lower sorte.

The Gospell.

AND the thirde day was there a mariage in Cana, a citie of Galile, and the mother of Iesus was there. And Iesus was called (and his disciples) vnto the mariage. And when the wyne failed, the mother of Jesu sayd vnto him: they haue no wine, Iesus said vnto her: woman, what haue I to doe with thee? Mine houre is not yet come. His mother said vnto the ministers: whatsoeuer he sayeth vnto you, doe it. And there were stading there vi. waterpottes of stone after the maner of purifying of the Iewes, conteininge ii. or iii. firkens a piece. Iesus said vnto them: fyll the waterpottes with water. And they filled thē vp to the brim. And he saied vnto them: drawe oute nowe, and beare vnto the gouernoure of the feast: and they bare it. When the ruler of the feast had tasted the water turned into wine, and knewe not whence it was (but the ministers whiche drewe the water, knew) he called the bride grome, and said vnto him: euery man at the beginning doth set forth good wine, and when men be dronke, the that which is worse: but thou hast kept the good wyne vntill nowe. Thys beginning of miracles did Iesus in Cana of Galile, and shewed his glory, and his disciples beleued on hym. Ioh. ii.

¶ The

The thirde Sunday.

The Collecte.

ALmightie and euerlasting god, mercyfully loke vpon our infirmities, and in al our daungers and necessities, stretche forth thy right hande to helpe and defende vs through Christ our Lorde.

The Epistle.

Rom. xii

BE not wise in your owne opinions. Recompence to no man euil for euil. Prouide afore hãd thinges honest, not only before god, but also in the sight of all men. If it bee possible (as muche as is in you) lyue peaceably with al mẽ. Derely beloued, auenge not your selues, but rather geue place vnto wrath. For it is written: vengeaunce is mine, I will reward, sayeth the lord. Therfore, if thine enemy hunger, fede him, if he thirste, geue him drinke. For in so doing, thou shalt heape coles of fier on his head. Bee not ouercome of euill, but ouercome euil with goodnes.

The Gospell.

Mat. viii

WHen he was come downe from the mountaine, muche people folowed him. And beholde, there came a Leper, and worshipped him, saying: Master, if thou wilt, thou canst make me cleane. And Iesus put forth his hande and touched him, saying: I will, be thou cleane: and immediatly his leprosye was cleansed. And Iesus said vnto him: tel no man, but goe and shewe thy selfe to the Priest, and offer the gifte (that Moses commaunded to be offered) for a witnes vnto thẽ. And when Iesus was entered into Capernaum, there came vnto him a Centurion, and besought hym, saying: Master, my seruaunte lyeth at home sicke of the paulseye, and is greuously pained. And Iesus sayd When I come vnto hym, I will heale hym. The Centurion answered, and sayed: Sir, I am not worthye that thou shouldeste come vnder my roofe: but speake the worde onely, and my seruaunte shall bee healed. For I also

am a

an a man subiecte to the authoritie of another, & haue
souldiers vnder me: & I say to this mã, go, & he goeth: &
to another man, come, & he cometh: & to my seruaunte,
doe this, & he doeth it. When Jesus heard these wordes,
he merueiled, & said to thẽ that followed him: verelye I
say vnto you, I haue not founde so great faith in Israel. I say vnto you, that many shal come from the East, &
West, and shal rest with Abraham, Isaac, and Jacob, in
the kingdom of heauen: but the children of the kingdome
shalbe cast out into vtter darknes, there shalbe weping
and gnashing with teeth. And Jesus sayed vnto the Centurion, goe thy way, and as thou beleuest, so be it vnto
thee: & his seruaunt was healed in the selfe same houre.

The fourth Sunday.

The Collecte.

GOd which knowest vs to be set in the middes of so
many and great daungers, that for mans frailnes
we cannot alwayes stande vpryghtly: graunt to vs the
health of body and soule, that all those thinges which we
suffer for synne, by thy helpe we may wel passe and
ouercome: through Christ our Lorde.

The Epistle.

LEt euery soule submitte himselfe vnto the au- Ro. xiii
thoritie of the higher powers: for there is no po-
wer but of God. The powers that be, are ordai-
ned of God: Whosoeuer therefore resisteth power, resi-
steth the ordinaunce of God: but they that resiste, shall
receiue to themselues damnacion: for rulers are not
fearefull to them that doe good, but to them that do
euill. Wilte thou bee without feare of the power: doe
well then, and so shalte thou be praised of the same: for
he is the minister of God, for thy wealth. But and if
thou doe that whiche is euill, then feare: for he bea-
reth not the sworde for nought: for he is the minis-
ter of GOD, to take vengeaunce on them that doe e-
uill. Wherefore ye muste nedes obeye, not onely for

feare

feare of vengeaunce, but also because of conscience: and euen for thys cause pay ye tribute: for they are Gods ministers, seruing for that purpose. Geue to euery man therfore his duty: tribute, to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honour, to whom honour pertaineth.

The Gospell.

Mat. viii

AND when he entred into a shyp, his disciples followed him. And beholde there arose a great tempeste in the sea, insomuche as the shyp was couered with waters, but he was asleepe. And his disciples came to him, and awoke him, saying: Master saue vs, We perishe. And he said vnto them: Why are ye feareful, O ye of little faith? Then he arose, and rebuked the Windes and the sea, and there followed a greate caline. But the men meruelled, saying: What maner of man is this, that both Windes and sea obeye hym? And whe he was come to y other side, into the countrey of the Gergesites, there mete with him, ii. possessed of deuils, which came out of the graues, and were out of measure fierce, so that no man might goe by that waye. And beholde they cryed out saying: O Iesu thou sonne of god, What haue We to doe with thee? Art thou come hyther to torniente vs before the time? And there was a good way of from them, a heerde of Swyne, feding. So the deuils besought him, saying: If thou cast vs out, suffer vs to goe into the heerde of Swine. And he sayed vnto them: goe your wayes. Then went they out, and departed into the heerde of Swyne. And beholde the whole heerde of Swyne was caried headlong into the sea, and perished in the waters. Then they that kept them, fledde and went their waies into the citie and tolde euery thig and what had happened vnto the possessed of the deuils And beholde, the whole citie came out to mete Iesus: and when they sawe him, they besoughte hym that he would depart out of their coastes.

The

The fifth Sunday.

The Collecte.

LOrd, We beleche thee to kepe thy Church and houſeholde continually in thy true religion: that they which doe leane only vpon hope of thy heauenly grace: maye euermore bee defended by thy mightie power: Through Chriſt our Lorde.

The Epiſtle.

PAt vpon you as the elect of god, tẽder mercy, kindnes, humblenes of minde, mekenes, long ſuffering, forbearing one another, and forgeuing one another if any man haue a quarell againſt another: as Chriſte forgaue you, euen ſo doe ye. Aboue al theſe thinges, put on loue, which is the bonde of perfectnes. And the peace of God rule youre heartes, to the whiche peace ye are called in one body: And ſee that ye be thankful. Let the Word of Chriſt dwel in you plenteouſli with al wiſedom: Teach and exhorte your owne ſelues in Pſalmes and Himnes, and ſpirituall ſõges, ſinging with grace in your hearts to the lord. And whatſoeuer ye doe in Word or dede, doe al in the name of the lorde Ieſu, geuing thankes to god the father by him. Phili. iii.

The Goſpell.

THe kingdom of heauẽ is like vnto a man which ſowed good ſeede in his fielde: but while men ſlept, his enemye came, and ſowed tares among the wheate, and wente hys waye. But when the blade was ſpronge vp, and had broughte foorth fruite, then appeared the tares alſo: So the ſeruauntes of the houſholder came, and ſayed vnto him: Sir, diddeſt not thou ſowe good ſeede in thy fyelde? from whence then hath it tares? He ſayed vnto them: the enuyous man hath done thys. The ſeruauntes ſayed vnto him: Wylte thou then that We goode and wede them vp? But he ſayed, naye: leaſte whyle ye gather vp the tares, ye plucke vp alſo the wheate with them: lette both growe to- mat. xiii.

gether vntill the haruest: and in the time of haruest, I wil say to the reapers: gather ye first the tares, & binde them together in sheaues to be brent: but gather the wheate into my barne.

The .vi. Sunday (if there be so manie) shal haue the same Collect, Epistle and Gospell, that was vpon the fifth Sundaie.

The Sunday called.

Septuagesima.

The Collecte.

O Lord, we beseech the fauourably to here the praiers of thy people, that we which are iustelye punyshed for our offēces, may be mercifully deliuered by thy goodnes, for the glory of thy name, through Iesu Christ oure sauiour: who liueth and reigneth World without ende.

The Epistle.

i.cor.ix. PErceiue ye not, how that they which runne in a course, rūne al, but one receiueth the reward: So runne that ye may obtaine: Euery manne that prouyeth masteries abstaineth from all thinges. And they doe it to obtain a crown that shal perish, but we to obtaine an euerlasting crown. I therfore so runne, not as at an vncertaine thing. So fight I, not as one that beateth the ayre: but I tame my body, and bring it into subiection, least by any meanes it come to passe, that when I haue preached to other, I my selfe should be a castaway.

The Gospell.

Mat.xx. THe kingdome of heauen is like vnto a man that is an housholder, which went out early in the morning to hyre labourers into hys vineyarde. And when the agremente was made with the labourers for a peny a day, he sent them into hys vineyarde. And he wente oute about the third houre, and sawe other standinge idle in the markette place, and sayed vnto them: gooe ye also into the vineyarde, and whatsoeuer is ryghte, I wyll geue you.

And

And they went their waye. Againe he wente out aboute the .vi. and .ix. houre, & did likewyse. And aboute the .xi. houre he went out, & founde other standing ydle, & said vnto them: why stand ye here al the day ydle? They said vnto hym: because noman hath hired vs. He saith vnto them: goe ye also into the vineyarde, and whatsoeuer is righte, that shall ye receyue. So when euen was come, the lord of the vineyard said vnto hys stuwarde: call the labourers, and geue them their hyre, beginning at the last vntill the first. And whē they did come that came about the .xi. houre, they receiued euery man a peny: But whē the fyrst came also, they supposed that they should haue receiued more, and they likewise receiued euery mā a peny. And when they had receiued it, they murmured against the good mā of the house, saing: these last haue wrought but one houre, and thou hast made them equal with vs, which haue borne the burthen and heath of the day. But he answered vnto one of them, & said: Frende, I doe the no wrong: didest thou not agree with me for a peny? Take that thine is, and goe thy waye: I wil geue vnto this laste, euen as vnto thee. Is it not lawfull for me to doe as me lusteth wyth myne owne goode? Is thine eie euel because I am good? So ỹ last shalbe first, & the first shalbe last. For many be called, but few be chosē.

¶ The Sunday called Serageslima.

The Collecte.

LOrde God, which seest that we put not oure trust in anything that we doe: mercifully graunt, that by thy power we maye bee defended agaynst all aduersitie, throught Iesus Christ our Lorde.

¶ The Epistle.

YE suffre fooles gladly, seeyng your selues are wyse. For ye suffer, yf a man bryng you into bondage; yf a man deuour: yf a man take: yf a man exalt himselfe: yf a man smite you on the ii. Cor.

face. I speake as concerning rebuke, as though we had
been weake in this behalfe. Howbeit, wherinsoeuer any
man dare be bolde (I speake foolishly) I dare be bolde
also. They are Hebrues, euen so am I. They are Israe-
lites, euen so am I. They are the sede of Abrahaam, euen
so am I. They are the ministers of Christ (I speake like
a foole) I am more: In labours more aboundant: In
stripes aboue measure: In prison more plenteously: In
death oft. Of the Jewes fiue times receiued I. xl. stripes
saue one: Thrise was I beaten with roddes: I was once
stoned: I suffred thriese shipwrake: Night & day haue I
been in the depe sea. In torneyng often: in parels of wa-
ters: in parels of robbers: in ieopardies of mine owne na-
tion: in ieoperdies amõg the Heathen: in parels in the ci-
tie: in parels in wildernesse: in parels in the sea: in parels
among false brethren: in labour & trauaile: in watchinges
often: in hunger & thirst: in fastinges often: in colde & na-
kednes: beside the thinges which outwardli happẽ vn-
to me, I am combred daily, & do care for all cõgregacions.
Who is weake, & I am not weake? who is offended: & I
burne not? If I muste nedes boast, I wil boaste of the
thynges that concerne mine infirmities. The God and
father of our Lorde Jesu Christ, whiche is blessed for euer
more, knoweth that I lye not.

The Gospel.

Luk. viii

When much people were gathered together, & were
come to him out of al cities, he spake by a simili-
tude. The sower went out to sowe his sede: and
as he sowed, some fel by the waye side, and it was tro-
den down, & the foules of the ayre deuoured it vp. And
some fell on stones, and assone as it was sprong vp, it
whithered away, because it lacked moistnes. And some fel
amõg thornes, & the thornes sprang vp with it & chaked
it. And some fell on good ground, & sprang vp and bare
fruite an hũdred folde. And as he said these thinges, he
cried: he that hath eares to heare, let him heare. And his
disciples asked hym, sayng: What maner of similitude

is

is this: And he sayd: vnto you it is geuē to knowe the secretes of the kingdom of god, but to other by parables: that when they see, they should not see: & whē they heare they should not vnderstande. The parable is this: The sede is the worde of god: those that are beside the waye, are they that heare: thē cometh the deuil & taketh awai the worde out of their heartes, lest they should beleue & be saued. They on the stones are they, which when they heare, receiue the word with ioye, & these haue no rotes which for a while beleue, & in time of temptacion go away. And that which fel amōg thornes are they, which whē they haue heard, go furth & are choked with cares and riches, and voluptuous liuing, and bring forth no fruite. That whiche fell in the good grounde are they, which with a pure and good heart, heare the word and kepe it, and bring furth fruite through pacience.

The Sunday called Quinquagesima.

The Collecte.

O Lorde whiche doest teache vs, that al our doinges without charitie are nothing worth, send thy holy gost, and powre in our heartes that most excellent gift of charitie, the very bonde of peace & all vertues, without the which whosoeuer liueth, is coūted dead beefore thee: Graunt this for thy only sonne Iesv Christes sake.

The Epistle.



Though I speake with tongues of men and of Angels, and haue no loue, I am euē as sounding brasse, or as a tinklinge Cimball. And though I coulde prophecye, and vnderstande all secretes, and all knowledge: yea if I haue al faith, so that I coulde moue mountaynes oute of their places, and yet haue no loue, I am nothynge. And thoughe I bestowe all my goodes to fede the poore, and though I gaue my body euē that I burned, and yet haue no loue, it profiteth me nothinge. Loue suffereth longe, and 1. cor xiii

is courteous, loue enuieth not, loue doth not frowardly swelleth not, dealeth not dishonestli, seketh not her owu is not prouoked to anger, thinketh none euil, reioyslethe not in iniquitie. But reioyseth in the trueth: suffreth al thinges, beleueth al thinges, hopeth all thinges, endureth al thinges. Though that prophecying faile, either tonges ceasse, or knowledge vanishe away, yet loue faileth neuer away. For our knowledge is vnperfecte, and our prophecying is vnperfect: But whē that whiche is perfect is come, thē that which is vnperfect shalbe done awaye. When I was a childe, I spake as a childe, I vnderstode as a childe, I imagined as a childe. But assone as I was a man, I put away childishnes. Nowe we see in a glasse, euen in a darke speaking: but then shall we see face to face. Now I know vnperfectly, but then shall I know euē as I am knowē. Now abideth faith, hope, and loue, euen these three: but the chiefe of these is loue.

The Gospell.

Luk. xviii

IEsus toke vnto him the .xii. and sayed vnto them: Behold, we goe vp to Jerusalem, and all shall bee fulfilled that are written by the Prophetes of the sonne of man. For he shalbe deliuered vnto the Gentiles, and shall bee mocked, and despitefully intreated, and spitted on. And when they haue scourged him, they will putte him to death, and the thirde daye he shall rise againe. And thei vnderstode none of these thinges: And this saying was hydde from them, so that they perceyued not the thynges whyche were spoken. And it came to passe, that as he was come nyghe to Hiericho, a certayne blynde manne satte by the hye way syde, begging. And when he heard the people passe by, he asked what it mente. And they sayed vnto him, that Jesus of Nazareth passed by. And he cryed saying: Jesu thou sonne of Dauid, haue mercye on me. And they whiche wente beefore, rebuked hym, that he shoulde holde hys peace. But he cryed so muche the more: thou sonne

of

of Dauid, haue mercy vpon me, after thy great goodnesse, and
commaundement: according vnto the multitude of thy mercies, do away my offences. And when
he was come nere, he asked him, saying: What wilt thou
that I shall do vnto thee? And he said: Lorde, that I may receyue
my sight. And Iesus said vnto him: Receyue thy
sight, thy faith hath saued thee. And immediatly he re-
ceyued his sight, and followed him, praising God. And all
the people when they saw it, gaue prayse vnto God.

The first Day of Lent.

The Collect.

Almighty and euerlasting God, whiche hatest no-
thing that thou hast made, and doest forgeue the
sinnes of all them that be penitent: Create and make in
vs new and contrite hartes, that we worthely lamen-
tyng our sinnes, and knowledgyng our wretchednesse,
may obtaine of thee, the god of all mercy, perfect remis-
sion and forgeuenes, through Iesus Christ.

The Epistle.

TVrne you vnto me, with all youre hartes, Ioel. ii.
with fasting, weping, & mourning: rent your
hartes and not your clothes. Turne you vn-
to the Lord your god, for he is gracious and
merciful, long suffering, and of great cō-
passion, and readye to pardon wickednesse. Then (no
doubt) he also shall turne and forgeue, and after his cha-
stening, he shal let your encrease remaine for meate and
drynke offeringes vnto the Lorde your God. Blowe out
withyne trompette in Sion, proclayme a fast, call
the congregacion, & gather the people together. Sanc-
tifie the congregacion, gather the Elders, bringe the chyl-
dren and sucklinges together. Lette the bridegroome
goe forth of his chaumber, and the bryde out of her
closet. Lette the Priestes seruaūt the Lorde betwene the
Porch and the alter, weping and sayinge: be fauourable
O Lorde, be fauourable vnto thy people: let not thyne
heritage bee brought to suche confusion, leaste the

heathen in their prayers, where they should pray, they
among the heathen, where as they worship their gods.

The Gospell.

math. vi. When ye fast, be not sad as the hypocrites are:
for they disfigure their faces, that it may ap-
pear vnto men how that they fast. Verely I
say vnto you, they have their reward. But
thou, when thou fastest, anoint thine head
and wash thy face, that it appear not vnto men how
thou fastest, but vnto thy father which is in secret: & thy
father which seeth in secret, shall reward thee openly.
Lay not vp for your selues treasure vpon earth, where
the rust & moth doth corrupt, and where theeues break
through & steale. But lay vp for your treasures in hea-
uen, where neither rust nor moth doth corrupt, & where
theeues do not break through nor steale. For where
your treasure is, there will your heart be also.

The first Sunday,

In Lent.

The Collect.

O Lord, which for our sake didst fast forty dayes and
forty nights: geue us grace to vse such abstinence,
that our flesh beyng subdued to the spirite, we may
euer obey thy godly motions, in righteousnes and true
holines, to thy honour and glory: Which liuest and
reignest &c.

The Epistle.

ii. cor. vi. We as helpers exhorte you, that ye receyue not the
grace of God in vayne. For he sayeth: I haue
heard thee in a time accepted, and in the day
of saluacion haue I holpen thee. Beholde, now is
that acceptable time: behold, now is that day of sal-
uacion. Lette vs geue none occasion of euyll, that in
oure office be founde no faulte: but in al thinges let vs
behaue our selues as the ministers of God: in much pa-
tience, in afflictions, in necessities, in anguishes, in stripes,

in

in prisonmentes, in stripes, in labours, in watchynges, in
fastynges, in purenes, in knowledge, in long sufferynge,
in kyndnesse, in the holy ghost, in vnfayned, in the
worde of trueth, in the power of God, by the armoure
of rightewesnes on the ryght hande and on the lefte: by
honour and dishonoure: by euyll reporte and good reporte:
as deceyuers and yet true: as vnknowen and yet knowen
as, dying, and behold we lyue: as chastened, and not kil-
led: as sorowynge, and yet alwaye mery: as poore, and yet
makynge many riche: as hauing nothyng, and yet possessing
all thynges.

Then was Jesus led aboue of the spirite into mat. iiij.
the wyldernes, to be tempted of the deuill. And
when he had fasted fourtye dayes and fourtye
nyghtes, he was at the laste an hungred. And
when the tempter came to him, he sayd: if thou bee the
sonne of God, commaunde that these stones bee made
bread. But he answered and sayed: it is wrytten, man
shall not lyue by bread onely, but by euerye worde that
proceadeth out of the mouth of god. Then the deuill ta-
keth him vp into the holy cytie, and setteth him on a pi-
nacle of the temple, and sayth vnto him: if thou be the
sonne of god, caste thy selfe downe headlong. For it is writ-
ten, he shall geue his angels charge ouer thee, and with
their handes they shall holde thee vp, leaste at anye time
thou dashe thy foote against a stone. And Jesus said vn-
to him: It is wrytten agayne: Thou shalt not tempte thy
lorde thy god. Agayne the deuill taketh him vp into an
exceadynge high mountaine, and sheweth him all the king-
domes of the worlde, and the glory of them, and sayeth
vnto him: all these will I geue the, if thou wilt fal doune
and worship me. Then sayeth Jesus vnto him: Auoid
Satan, for it is wrytten: Thou shalt worship the Lorde
thy god, and him only shalt thou serue. Then the deuyl
leaueth him, and beholde, Angels came and ministred
vnto him.

The

The seconde Sunday

The Collecte.

Almightie god, which doest see that we haue no power of our selues to helpe our selues, kepe thou us both outwardly in our bodies, and inwardly in our soules, that we may be defended from all aduersities which may happen to the bodye, and from all euyll thoughtes, which may assaulte and hurte the soule: through Jesus Christ, &c.

The Epistle.

i. thes. iiii

WE beseche you brethren, and exhorte you by the lord Jesus, that ye encreace and more and more, euen as ye haue receiued of vs, how ye ought to walke, and to please god. For ye knowe what commaundementes we gaue you by our lord Jesus Christe. For this is the will of god, euen your holynes: that ye should abstaine from fornication, and that euery one of you should knowe how to kepe his vessel in holines and honour, and not in the lust of concupiscence as doe the Heathen, which knowe not god: that no man oppresse and defraude his brother in bargayninge, because that the lord is the auenger of all suche thynges, as we tolde you before, and testified. For god hath not called vs vnto vnclennes, but vnto holynes. He therefore that despiseth, despiseth not man, but God which hathe sent his holy spirite among you.

The Gospell.

Mat. xv.

JEsus went thence, and departed into the coastes of Tyre and Sidon: and behold, a woman of Canaan (which came out of the same coastes) cryed vnto him, sayinge: haue mercy on me, O Lorde, thou sonne of Dauid. My doughter is pyteously vexed with a deuill. But he answered her nothynge at all. And his disciples came and besought hym, sayinge: sende her away, for she troubleth after vs. But he answered, and sayed:

I am

I am not sent but to the lost shepe of the house of Israel. Then came she and worshipped him, sayinge: Lorde helpe me. He answered and said: It is not mete to take the childrens breade, & cast yt to dogges. She answered and said: Truth lord, for the dogges eate of the crūmes which fal from their maysters table. Then Jesus answered and said vnto her: O womā, great is thy faith: bee it vnto thee, euen as thou wilte. And her daughter was made whole, euen the same tyme.

The third Sunday

The Collecte.

WE beseche thee almightie god, loke vpon the hartie desires of thy humble seruauntes: and stretch forth the right hand of thy maiestie, to be our defence against all our enemies: through Jesus Christ our Lorde.

The Epistle.

BE you the followers of God as dere childrē, and walke in loue euen as Christ loued vs, and gaue himselfe for vs an offeringe and a sacrifice of a swete sauoure to god. Eph.v.

As for fornicacion, and al vnclennes, or couetousnes, let it not be once named amōg you, as it becommeth Sainctes: or filthynes, or foolyshe talkyng, or iesting, Whiche are not comelye, but rather geuyng of thankes. For this ye knowe, that no whoremōger, either vncleane person, or couetous person (Whyche is a worshypper of Images) hath any inheritaunce in the kyngedome of Chryste and of God. Lette no manne deceyue you wyth vayne wordes: For because of suche thynges, cometh the Wrath of God vpon the chyldren of disobedience. Be not ye therfore companions of them ye were sometymes darkenesse, but nowe are ye lyghte in the Lorde: Walke as chyldren of lyghte, for the fruite of the spirite consisteth in all goodnesse, and ryghteousnesse, and trueth. Accepte that Which is pleasynge vnto the Lorde, and haue no felowshyp With the vnfruiteful Workes of darkenes, but rather rebuke them. For it is a

shame

shame euen to name those thinges, Whiche are done of them in secrete: but all thinges When they are broughte forth by the light, are manifest. For Whatsoeuer is manifest, the same is light: Wherfore he saith: AWake thou that slepest, and stande vp from death, and Christe shall geue thee lyghte.

The Gospell.

Luk. xii. IEsus Was casting out a deuil that was dum. And When he had cast out the deuil, the dum spake, and the people Wondered. But some of them said: he casteth out deuils through Beelzebub the chiefe of the deuils. And other tempted hym, and required of him a signe from heauen. But he knowing their thoughtes, said vnto them: Euery kingdõe deuided against it selfe, is desolate: and one house doeth fal vpõ another. If Satan also be deuided against himselfe, how shal his kingdome endure: Because ye saye I caste oute deuils through Beelzebub: If I by the helpe of Beelzebub caste oute deuils, by Whose helpe doe your children caste them oute: Therefore shall they be youre iudges. But if I With the finger of God caste oute deuilles, no doubte the kingedome of Gõdis come vpon you. When a stronge manne armed Watcheth his house the thinges that he possesseth are in peace. But When a stronger then he commeth vpon him, and ouercometh hym: he taketh from hym all hys harnesse (Wherin he trusted) and deuideth hys goodes. He that is not With me, is agaynste me. And he that gathereth not With me, scattereth abroade. When the vncleane spirite is gone oute of a manne, he Walketh through drye places seekynge reste. And When he findeth none, he sayeth: I Wyl returne againe into my house Whence I came out. And When he commeth, he findeth it swepte and garnyshed. Then gooeth he and taketh to hym seuen other spyrytes worse then hym selfe, and they enter in and dWell there. And the ende of that man is worse then the begynnynge. And it fortuned that as he

spake

spake these thinges, a certayn woman of the company lyft vp her voyce, & said vnto him: Happi is the wombe that bare thee, and the pappes which gaue thee sucke. But he saide, yea, happy are they that heare the worde of God and kepe it.

The fourthe Sunday.

The collect.

GRaunt we beseche thee almyghty God, that we whiche for our euill dedes are worthely punisshed: by the comforte of thy grace maye mercifully be relieued: through our Lorde Jesus Christ.

The Epistle.

TEll me (ye that desire to be vnder the lawe) doe ye not heare of the lawe? for it is wrytte, that Abraham had two sones: the one by a bondmayde, the other by a freewoman. yea, and he whiche was borne of the bondwoman, was borne after the flesshe: but he whiche was borne of the freewoman, was born by promes: whiche thinges are spoken by an allegory: For these are two Testamentes, the one from the mount Sina, whiche gendreth vnto bondage, which is Agar: For mount Sina is Agar in Arabia, & bordreth vpon the citie, whiche is now called Jerusalem, & is in bondage with her children. But Jerusalem, which is aboue, is free, whiche is the mother of vs all. For it is wryten: Reioyce thou barren that bearest no childre: breake forth and crye, thou that trauelest not: For the desolate hathe many mo chyldren then she which hath an husbande. Brethren, we are after Isaac the chyldren of promes. But as then he that was borne after the flesshe, persecuted hym that was borne after the spirite: Euen so is it nowe. Neuerthelesse what saieth the scripture? put away the bonwoman and her sone. For the sone of the bondwoman shal not be heir with the sone of the free woman: So then brethren, we are

Gala. iiij

are not childrē of the bond womā, but of ꝑ free woman.

The Gospell.

Ioan. vi. IEsus departed ouer the sea of Galilee, whiche is the Sea of Tiberias, and a great multitude followed him, because they sawe his miracles whiche he did on them that were diseased. And Jesus went vp into a mountain, and ther he sate with his disciples. And Easter, a feast of the Jewes, was nie. When Jesus then lift vp his eies, and saw a great compani come vnto him, he said vnto Philip: whence shall we bie breade that these maye eate? This he sayde to proue him, for he hym selfe knewe what he woulde doe. Philip aunswered him: two hundreth peniworth of bread, are not sufficient for thē, that euery man may take a little. One of his disciples (Andrew, Simō Peters brother) sayth vnto hym: There is a lad which hath fiue barley loues, & two fysshes, but what are thei amōg so many? And Jesus sayd: make the people sit downe. There was muche grasse in the place: so the men sate downe, in numbre aboute fyue thousand. And Jesus toke ꝑ breade, & when he had geuē thankes, he gaue to the Disciples, & the Disciples to them that were set downe, & likewise of the fishes asmuch as they would. When they had eaten ynough, he sayd vnto his disciples: gather vp the broken meate whiche remaineth, that nothing be lost. And they gathered together, & filled .xii. baskets with the brokē meate of the fiue barley loues: which broken meate remained vnto them that had eaten. Then those men (when they had seen the miracle that Jesus dyd) sayde: this is of a truth the same Prophete that should come into the worlde.

The fyfth Sunday.

The Collecte.

WE beseche thee almightie God, mercifullye to loke vpon thy people: that by thy great goodnes they may bee gouerned and preserued euermore bothe in body and soule: through Jesus Christ our Lorde.

The

The Epistle.

CHrist being an hie Priest of good thinges to come, came by a greater and a more perfect tabernacle, not made with hãdes; that is to say, not of thys buildinge, neyther by the bloud of Goates and Calues, but by his own bloud he entered in once into the holy place, and founde eternal redemption. For if the bloud of Oxen and of Goates, and the asshes of a yonge kowe, when it was sprinkled, purifieth the vncleane as touching the purifying of the flesh: howmuch more shal the bloud of Christ (which throughe the eternall spirite, offered himselfe without spotte to God) purge your cõscience from dead workes, for to serue the liuing god. And for this cause he is the mediatoure of the newe testamente, that through death, which chanced for the redemption of those transgressions that were vnder the first testament, they which are called, might receiue the promes of eternall inheritaunce. Hebr. ix

The Gospell.

WHich of you can rebuke me of sinne? If I say the truth, why doo ye not beleue me? He that is of God, heareth gods wordes: Ye therefore heare them not, because ye are not of god. Then answered the Iewes, and said vnto him: say We not wel that thou art a Samaritaine and hast the deuil? Iesus answered: I haue not the deuil: but I honoure my father, and ye haue dishonoured me. I seke not mine own praise: there is one that seketh and iudgeth. Verely, verely, I say vnto you, if a manne kepe my saying, he shal neuer see death. Then sayd the Iewes vnto him: now know We that thou hast the deuil. Abraham is dead, and the Prophetes, and thou sayest: if a man kepe my saying he shal neuer taste of death. Arte thou greater then our father Abraham whych is dead? And the Prophetes are dead: whom makest thou thy selfe? Iesus answered: If I honoure my selfe, Ioh. vii

mine honoure is nothinge: it is my father that honoureth me, which ye say is your god, and yet ye haue not knowen him, but I know him: and if I sai I know him not, I shalbe a lyer like vnto you. But I know him and kepe hys saying. Your father Abraham was glad to se my day: and he saw it and reioyced. Then sayed the Iewes vnto him. Thou art not yet fiftie yere old, and hast thou seen Abraham? Iesus said vnto them: Verely verely I saye vnto you: ere Abraham was borne, I am. Then toke they vp stones to cast at hym: but Iesus hid himselfe, and went out of the temple.

The Sunday next before Easter.

The Collecte.

ALmightie and euerlasting god, which of thy tender loue towarde man, haste sente oure sauioure Iesus Christ to take vpon him our flesshe, and to suffer death vpon the Crosse, that all mankinde shoulde followe the example of his great humilitie: mercifully graunt, that we both followe the example of his pacience, & bee made partakers of his resurrection: thorowe the same Iesus Christ our Lord.

The Epistle.

Phill. 2. Coll. iii.

IEt the same minde be in you, that was also in Christ Iesu: Which when he was in the shape of god, thought it no robberi to be equal with god: neuertheles he made himself of no reputacion, taking on him the shape of a seruaunt, and became like vnto man, and was founde in his apparell, as a man. He humbled himselfe, and became obediente to the death, euen the death of the crosse. Wherefore God hath also exalted him on hie, & geue him a name which is aboue all names: that in the name of Iesus, euerye knee should bow, both of thinges in heauen, and things in earth, and thinges vnder the earth: & that al tongues should confesse, that Iesus Christ is the lorde, vnto the praise of god the father.

The

The Gospell.

AND it came to passe, when Jesus had finished al these sayinges, he saied vnto his disciples, ye knowe that after two daies shalbe Easter, and the sone of man shalbe deliuered ouer to be crucified. Then assembled together the chiefe priestes, and the Scribes, and the Elders of the people, vnto the palace of the hie priest (which was called Caiphas) & helde a counsell that they might take Jesus by subteltie, and kil him. But they sayd: not on the holy day, least there be an vproare among the people. When Jesus was in Bethany in the house of Simon the Leper there came vnto him a woman hauing an Alabaster box of precious ointment, and powred it on his head, as he sate at the boarde. But when his disciples sawe it, they had indignacio, saying: Whereto serueth this wast. This ointment might haue been wel sold, and geuen to the poore. When Jesus vnderstode that, he said vnto them: Why trouble ye the woman? for she hath wrought a good worke vpon me. For ye haue the poore alwayes with you, but me ye shall not haue alwayes. And in that she hath cast this ointment on my bodye, she did it to burye me. Verely I saye vnto you: Whersoeuer thys gospell shalbe preached in all the worlde: there shall also this be tolde that she hath done for a memoriall of her. Then one of the twelue (which was called Judas Iscarioth) went vnto the chief Priestes, and said vnto them: What wyll ye geue me, and I wyl delyuer him vnto you? And they appointed vnto him .xxx. pieces of siluer. And from that tyme forth, he soughte opportunitie to betray him. The fyrste daye of swete bread, the disciples came to Jesus, sayinge to hym: Where wylte thou that we prepare for thee, to eate the Passeouer? And he sayed: goode into the citie to suche a manne, and saye vnto hym: the Mayster sayeth my tyme is at hande, I wyll keepe my Easter by thee with my dyscyples. And the dyscyples dydde as Jesus hadde appoynted

Mathe. xxvi.

them and they made ready the Passeouer. When the e-
uen was come, he sate doWn With the .xii. And as they
did eate, he said: Uerely I say vnto you, that one of you
shal betray me. And they Were exceding sorowfull, and
began euery one of them to say vnto him: lorde, is it I?
He answered and said: he that dippeth his hande Wyth
me in the dishe, the same shall betraye me. The sonne of
man truely goeth, as it is Written of him: but Woe vnto
that man by Whō the sonne of man is betrated. It had
been good for that man, if he had not been borne. Then
Judas, Which betraied him, answered & said: Maister,
is it I? He said vnto him: thou hast said: and When they
Were eating, Jesus toke bread, and When he had geuen
thankes, he brake it and gaue it to the disciples, & sayed:
Take, eate, this is my body. And he toke the cuppe, and
thanked, & gaue it to them, saying: drinke ye all of this:
for this is my bloud (Which is of the neW Testamente)
that is shed for many, for the remission of synnes. But I
say vnto you: I Wil not drinke henceforth of this fruite
of the vine tree, vntil the day When I shal drinke it neW
With you in my fathers kingdome. And Whē they had
said grace, they Went out vnto mount Oliuete. Then
said Jesus vnto them: al ye shalbe offēded because of me
this nighte. For it is Written: I Wil smite the shepeherd
and the shepe of the flocke shalbe scattered abroade: but
after I am risen againe, I Wil goe before you into Gali-
le. Peter answered, and saied vnto him: though all men
be offended because of thee, yet Wil I not be offended. Je
sus said vnto him: verely I say vnto thee, that in thys
same night, before the cocke krowe, thou shalt deny me
thrise: Peter said vnto him: yea, thoughe I shoulde dye
With thee, yet Wil I not deny thee: likeWise also saied al
the disciples. Then came Jesus With them vnto a farme
place (Which is called Gethsemane) and sayed vnto the
dyscypples. Sytte ye here Whyle I gooe and prape yon-
der. And he tooke With hym Peter, and the tWo
sonnes of Zebede, and beganne to Waxe sorowefull

and

and heauy. Then sayd Jesꝰ vnto them. My soule is hea-
uy euen vnto the death. Tary ye here and Watche Wyth
me. And he Went a litle farther, and fell flat on his face
and prayed saying: O my father, if it be possible, let this
cup passe frō me: neuertheles, not as I Will, but as thou
wilt. And he came vnto the disciples, and founde them
aslepe, and said vnto Peter: What, could ye not Watche
With me one houre? Watch and pray that ye enter not in
to tēptaciō: the spirite is Willing, but the flesh is Weake
He Went aWay once againe and prayed, saying: O my
father, if this cup may not passe aWay from me excepte
I drinke of it. thy Wil be fulfilled: and he came and foūd
them aslepe again, for their eies Wer heauy. And he left
them, and Went againe and prayed the thirde, time, say
ing the same Wordes. Then cometh he to his disciples, &
said vnto thē: slepe on noW and take your rest. Behold,
the houre is at hande, and the sonne of man is betrayed
into the handes of sinners. Rise, let vs be going: beh-
old, he is at hande that doeth betray me. While he yet spake
loe, Judas one of the number of the .xii., came and Wyth
him a great multitude With sWordes and staues, sente
from the chiefe priestes and elders of the people. But he
that betraied him, gaue them a token, saying Whomso-
euer I kisse, the same is he, holde him faste. And forth
With he came to Jesus, and saied, haile Maister, and
kissed him. And Jesꝰ said vnto hym: frend, Wherfore art
thou come? Then came they and laied handes on Jesus
and toke hym. And behold, one of them that were With
Jesus, stretched out his hande and drew his sWorde, &
stroke a seruaunt of the hie priest, and smote of his eare.
Then sayed Jesus vnto hym: put vp thy sWorde into
the sheath, for all they that take the sWord shal perish
With the sWord. Thinkest thou that I cānot noW pray
to my father, and he shall geue me, euen noWe, more thē
xii. legyons of Aungels? But hoW then shall the scryp-
tures bee fulfylled? For thus muste it bee. In that same
houre sayed Jesus to the multytude: ye bee come

out as it were to a theſe with ſwoꝛdes and ſtaues, foꝛ to take me. I ſate dayly with you teaching in the tẽple, and ye toke me not. But al this is done that the ſcriptures of the Pꝛophetes might be fulfilled. Then all the diſciples foꝛſoke him and fled. And thei toke Jeſus & led him to caiphas the hie pꝛieſt, where the ſcribes and the Elders were aſſembled. But Peter folowed him afarre of vnto the hie pꝛieſtes palace, & went in, and ſate with the ſeruauntes to ſee the end. The chiefe Pꝛieſtes & Elders, & all the coũſel, ſought falſe witnes againſt Jeſus (foꝛ to put him to death) but founde none: yea, whẽ many falſe witneſſes came, yet foũd they none. At the laſte came. ii. falſe witneſſes, & ſaid: this felow ſaid: I am hable to deſtroy the tẽple of god, and to builde it againe in thꝛee dayes. And the chiefe pꝛieſt aroſe, & ſaid vnto him: anſwereſt thou nothing: Why doe theſe beare witneſſe againſt thee? But Jeſus helde his peace. And the chiefe pꝛieſt anſwered, & ſaid vnto him. I charge thee by the liuing god, that thou tell vs, whether thou be Chꝛiſte the ſonne of god. Jeſus ſaid vnto him: thou haſt ſaied: Neuertheles I ſay vnto you, hereafter ſhall ye ſee the ſonne of man ſitting on the right hand of power, and coming in the cloudes of the ſkye, Then the hie pꝛieſte rente hys clothes, ſaying: he hath ſpoken blaſphemy, What nede we of any moꝛe witneſſes? Beholde, now ye haue heard his blaſphemy, What thinke ye? They anſwered & ſaid, he is woꝛthy to die. Then did they ſpit in his face, and buffeted him with fiſtes. And other ſmote him on the face with the palme of their handes, ſaying: tel vs thou Chꝛiſt, who is he that ſmote thee? Peter ſate without in the courte, and a damoſell came to hym, ſaying: thou alſo waſte with Jeſus of Galile: but he denyed beefoꝛe them all, ſaying: I wote not what thou ſaieſt. When he was gone out into the poꝛch, another wenche ſaw him & ſaid vnto thẽ that were there. This felowe was alſo with Jeſus of Nazareth. And again he denied with an othe, ſayinge: I doe not knowe the man. After a whyle

came

came vnto him they that stode by, and said vnto Peter surely thou art euen one of them, for thy speach bewrai eth thee. Then began he to curse and to sweare, that he knew not the man. And immediatly the cocke krewe: & Peter remembred the worde of Jesu, Whiche saied vnto him: before the cocke krow, thou shalt deny me thrise: & he wēt out and wept bitterly. Whē the morninge was come al the chiefe priestes and Elders of the people held a councel against Jesus, to put him to death, & brought him bounde, & deliuered him vnto Poncius Pilate the deputie. Then Judas (which had betraied him) seeinge that he was cōdemned, repented himself, and broughte againe the .xxx. plates of siluer to the chiefe priestes and Elders, saying: I haue sinned betraying the innocente bloud. And they saied: What is that to vs? Se thou to that. And he cast down the siluer plates in the temple, and departed and went and hanged hymselfe. And the chiefe priestes toke the siluer plates, and said: It is not lawful for to put them into the treasure, beecause it is the price of bloud. And they toke counsaile, and bought with them a potters fielde to bury straūgers in. Where fore the fielde is called Acheldema, that is, the fielde of bloud, vntil this day. Then was fulfilled that which che was spoken by Jeremy the Prophete, saying: and they toke .xxx. siluer plates, the pryse of him that was valued whom they boughte of the children of Israel, and gaue them for the potters fielde, as the Lorde appointed me. Jesus stoode beefore the deputie, and the deputye asked him, saying: art thou the kyng of the Jewes, Jesus said vnto him: thou sayest. And when he was accused of the chiefe Priestes and Elders, he answered nothing. Then sayed Pilate vnto him: heareste thou not howe manye witnesses they laye against thee? and he answered him to neuer a worde: in so much that the deputie merueiled greatly. At that feast the deputie was wonte to deliuer vnto the people a prisoner whom they would desier. He had then a notable prisoner called Barrabas. Therfore

When thei wer gathered together, Pilate said: Whether will ye that I geue looce vnto you Barrabas, or Jesus which is called Christ. For he knew that for enuy they had deliuered him. When he was set down to geue iudgement, his wife sent vnto him, saying: haue thou nothinge to doe with that iust man For I haue suffered this daye many thinges in my slepe, beecause of him. But the Chiefe priestes and Elders perswaded the people that they should aske Barrabas, and destroy Jesus. The deputy answered, and sayed vnto them: Whether of the twaine Wil ye that I let loce vnto you: They said Barrabas. Pilate said vnto them: What shall I doe thē with Jesus, which is called Christe: They all said vnto him: let him be crucified. The deputie saied: What euyll hath he done: but they cried moze saying: let him be crucified. When Pilate saw that he could preuaile nothīge but that moze busines was made, he tooke Water, and washed his handes before the people, sayinge, I am innocent of the bloud of this iust person, see ye. Then answered al the people, & saied his bloud be on vs and on our children. Then let he Barrabas loce vnto them and scourged Jesus, and deliuered him to be crucified. Then the souldiours of the deputie toke Jesꝰ into the cōmon hal and gathered vnto him all the companye: and they stripped him, and put on him a purple robe, and platted a crown of thornes, and put it vpō his head, and a rede in his right hande, and bowed the knee before him, and mocked him, saying: haile king of the Jewes: and when they had spit vpon him, they toke the rede & smote hym on the head. And after that they had mocked him, they toke the robe of him agaī, & put his own raimēt on him & led him away to crucifie him. And as they came oute, they founde a man of Sirene (named Simō) him they cōpelled to beare his crosse. And they cāe vnto the place which is called Golgotha, that is to sai (a place of dead mēs sculles) & gaue him vineger mingled with gall to drinke: & whē he had tasted therof, he would not drinke.

When

Whē they had crucified him, they parted his garmētes and did cast lottes, that it might be fulfilled which was spoken by the Prophete: They parted my garmentes a-mong thē, & vpon my vesture did they cast lottes. And they sate and watched him there, and set vp ouer his head the cause of his death written. This is Jesus the king of the Jewes. Thē wer there two theues crucified with him, one on the righte hande, and another on the lefte. They that passed by, reuiled him, wagging their heades, and saying: thou that destroiedst the temple of god, and diddest builde it in three daies saue thy selfe. If thou be the sōne of god come downe frō the crosse. Lykewise also all the hie Priestes mocking him with the Scribes & elders, said: he saued other, himselfe he cānot saue. If he be the king of Israel, let him now come downe frō the crosse, and we wil beleue him. He trusted in God, let him deliuer him now, if he wil haue him: for he said, I am the sōne of god. The theues also which were crucified with him, caste the same in his teeth. Frō the syxth houre was there darknes ouer al the lād, vntil the ninth houre. And about the ninth houre, Jesus cried with a loude voice, saying, Ely, Ely, lama sabathany: that is to say my god, my god, why hast thou forsaken me? Some of them that stode there, when they heard that, sayed: this man calleth for Helias. And streighte waye one of them ran and toke a sponge, and whē he had filled it ful of vineger, he put it on a rede, and gaue him to drynke. Other said: let be, let vs see whether Helias will come & deliuer him. Jesus when he had cried againe with a loude voyce, yelded vp the gost. And behold, the vaile of the temple did rent in .ii. partes, from the top to the bottome, & the earth did quake & the stones rente, & graues did open & many bodyes of saintes, which slepte, arose and went out of the graues after his resurrectiō, & came into the holy citie, and appeared vnto many. When the Centurio, & they that were with him watching Jesus, saw the earth quake, & those thinges which happened,

they feared greatly, saying: Truely this was the sonne of god. And many women were there (beholding him a farre of) which followed Jesus from Galile, ministringe vnto him: emonge whiche was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedes children.

Monday before Easter.

The Epistle.

Esa. lxiii

What is he this that commeth from Edom, wyth redde colored clothes of Bosra (whiche is so costly cloth) and commeth in so mightely with al his strength: I am he that teacheth righteousnes, and am of power to helpe. Wherfore then is thy clothyng redde & thy raiment lyke his that treadeth in the Wine presse: I haue troden the presse my selfe alone, and of all people there is not one with me. Thus will I treade downe myne enemyes in my wrath, and set my fete vpon them in mine indignacion: and their bloud shal bespring my clothes, and so wyll I staine al my raiment. For the day of vengeaunce is assigned in my hearte, and the yeare whē my people shalbe delyuered is come. I loked about me, and there was no man to shew me any helpe. I merueiled that no man helde me vp. Then I helde me by mine owne arme, and my feruentnes sustayned me. And thus will I treade downe the people in my wrath, and bath them in my displeasure, and vpon the earth will I lay their strength. I will declare the goodnes of the lord yea and the praise of the Lord for all that he hath geuen vs, for the greate good that he hath done for Israell, whiche he hath geuen them of his owne fauor, and according to the multitude of his louing kindnes: for he said these no doubt are my people, and no shrinking children, and so he was their sauiour. In their troubles he was also troubled wyth them, and the Aungell that went forth from his presence, delyuered them. Of very loue and kindnesse that he had vnto them, he redemed them.

them: he hath borne them and caried them vp euer sence the World began: but after they prouoked hym to wrath and vexed his holy minde, he was their enemye and fought against them himselfe. Yet remembred Israel the old time of Moses and his people, sayig: Where is he that brought them frō the water of the sea: With them that fede his shepe: Where is he that hath geuen his holy spirite among them: he led them by the ryght hand of Moses, With his glorious arme: deuydynge the water before them (Whereby he gate himself an euerlastinge name:) he led them in the depe as an horse is led in the plaine, that they should not stumble, as a tame beast goeth in the fielde: and the breath geuen of God, geueth him rest. Thus (O god) hast thou led thi people, to make thy selfe a glorious name Withal. Loke downe then frō heauen, and beholde the dwellyng place of thy sanctuarye, and thy glorye. Howe is it that thy gelousye, thy strength the multitude of thy mercyes, and thy louyng kyndnes, Wyl not be intreated of vs? yet art thou our father. For Abraham knoweth vs not, neyther is Israell acquainted With vs: but thou lorde art oure father and redemer, and thy name is euerlastyng. O lord, Wherfore hast thou led vs out of thy Way? Wherfore hast thou hardened our hearres that We feare the not. Beat one With vs againe for thy seruauntes sake, and for the generacion of thine heritage. Thy people haue had but a lytle of thy Sanctuary in possession: for our enemies haue troden downe the holy place. And We were thine from the beginnig, Whē thou Wast not their lord, for they haue not called vpon thy name.

The Gospell.

After two dayes was Easter, and the dayes of swete bread. And the hye prestes and the scribes sought howe they might take hym by craft, and put him to death. But they sayed: not in the feaste daye leaste anye busines arise amonge the people. And When he was in Bethany mar. xiiii

thany in the house of Simon the Leper, euen as he sate at meate, there came a woman hauing an Alabaster boxe of ointment, called Nard, that was pure and costlye: & she brake the boxe and powred it vpon his head. And there were some that were not contente within themselues, and said: what neded this waste of ointment? for it might haue been solde for more then three hondreth pence, & haue been geuē to the poore. And they grudged against her. And Jesus said: let her alone, why trouble ye her? She hath done a good worke on me, for ye haue poore with you alwaies, and whensoeuer ye wil ye may doe them good: but me haue ye not alwayes. She hath done that she could, she came aforehand to annoint my body to the burying. Verely I say vnto you, wheresoeuer this gospel shalbe preached throughout the whole worlde, this also that she hath done, shalbe rehearsed in remembraunce of her. And Judas Iscariothy one of the twelue went awaye vnto the hie prestes to betraye him vnto them: whē they heard that, they were glad, & promised that they would geue him moneye. And he sought how he might conuenētly betray him. And the first day of swete bread (whē they offered the passeouer) his disciples saied vnto him: where wilt thou that we goe & prepare that thou maist eate the Passeouer? And he sent forth two of his disciples, & said vnto thē: goe ye vnto the citie, & there shall mete you a mā bearing a pitcher of water, folow him, And whethersoeuer he goeth in, saye ye vnto the good man of the house, the maister saith where is the geast chamber, where I shal eate the passeouer with my disciples? And he will shewe you a great parlor paued & prepared, there make ready for vs And his disciples went forth, & came into the citie, and founde as he had said vnto them: and they made readie the Passeouer. And when it was now euentide, he came with .xii. And as thei sate at bord & did eate, Jesus said: verely I say vnto you, one of you (that eateth with me) shal betray me. And thei begā to be sory, & to say to him

one

one by one:is it I:& an other said:is it I:he answered & said vnto them:it is one of the.xii.euen he that dyppeth with me in the platter. The sonne of man truely goeth as it is Written of him,but Woe vnto that man by Whō the sonne of man is betraied:good Were it for that mā, if he had neuer been borne.And as they did eate, Iesus toke bread,and When he had geuen thankes, he brake it,& gaue to thē & said Take,eate, this is my body.And he toke the cup,& When he had geuen thankes, he toke it to them,and they all dranke of it . And he saied vnto them,this is my bloud of the neW testament,Whiche is shed for many.Uerely I say vnto you: I Will drinke no more of the fruite of the vine, vntill that daye that I drinke it neWe in the kingdome of god.And When they had said grace,the Went out to the mount Oliuete. And Iesus saieth vnto thē:al ye shalbe offēded because of me this night. For it is Writtē,I Wil smite the shepeheard and the shepe shalbe scattered:but after that I am risē a gain I Wil go into Galile beefore you. Peter saied vnto him:& though al mē be offended,yet Wil not I.And Iesus saieth vnto him:verelye I saye vnto thee that thys day euē in this night,before the cocke croWe tWise thou shalt deny me three times.But he spake more vehemētly:no,if I should die With thee, I Wil not deny the. Like Wise also said thei al.And thei came into a place which Was named Gethsemany. and he said to his disciples: sit ye here While I goe aside & pray.And he taketh With him Peter,and James,and John,and began to Waxe a bashed and to be in an agony,and sayed vnto them My soule is heauy euen vnto the death:tary ye here & Watch And he Wente forth a litle,and fell doWne flatte on the grounde and praied, that if it Were possible, the houre myght passe from him.And he sayed:Abba father,all thinges are possible vnto thee, take aWaye thys cuppe from me neuertheless,not as I Wil,but that thou Wilt bee done.And he came and founde them sleppynge, and sayeth to Peter, Symon, slepeste thou: Couldeste

not

not thou Watche one houre: Watch ye and pray, least ye enter into tẽptaciõ: the spirite truely is readye, but the flesshe is weake. And againe he went aside & prayed, and spake thesame Wordes. And he returned and founde thẽ aslepe againe, for their yes Were heauy, neither Wyste they What to answer him, And he came the third time and said vnto thẽ: slepe henceforth and take your ease, it is ynough. The houre is come: behold the sõne of mã is betraied into the handes of sinners. Rise vp, let vs goe: Loe, he that betraieth me is at hande. And immediatly While he yet spake, commeth Judas (Which Was one of the twelue) and With him a great nõber of people With swordes and staues from the hie priestes and Scribes, and Elders. And he that betraied him, had geuen thẽ a generall token, sayinge: Whosoeuer I doe kisse, thesame is he, take & leade him away Warely. And assone as he was come, he goeth streight way to him, and saieth vnto him: Maister, Maister, and kissed him: and they laied their handes on him, and toke him: and one of thẽ that stode by, drew out a sword, and smote a seruaunt of the hie priestes, and cut of his eare. And Jesus aunswered, and said vnto them: ye be come out as vnto a thef With swordes and staues, for to take me: I Was dayely Wyth you in the tẽple teaching, and ye tooke me not: but these thinges come to passe that the scripture should be fulfil led. And they al forsoke him and ran aWaye. And there folowed him a certaine younge man clothed in lynnen vpon the bare, and the younge men caught him, and he lefte his lynnen garmente, and fled from them naked. And they led Jesꝰ away to the hie priest of all, and With hym came all the hie Priestes and the Elders and the Scribes. And Peter folowed him a great Waye of (euen til he Was come into the palace of the hie Priestе) and he sate With the seruauntes, and Warmed himselfe at the fier. And the hie Priestes and all the counsell sought for Wytnesse agaynste Jesus to putte hym to death, and founde none: for many bare false Witnes againste hym,

but

but their Witnesses agreed not together. And there arose certain & brought false Witnes against him, saying We heard him say: I Wil destroy this tẽple that is made with handes, and within three daies, I wil build an other made Without handes. But yet their Witnesses agreed not together. And the hie priest stode vp amonge them, and asked Jesus, saying: answerest thou nothing how is it that these beare Witnes against thee? But he helde his peace, and answered nothing. Againe the hie priest asked him, and said vnto him: art thou Christ the sonne of the blessed? And Jesus sayd: I am. And ye shall see the sõne of mã sitting on the right hãd of power, and comming in the cloudes of heauen. Then the hie priest rent his clothes, and saied: What nede We any further of Witnesses? ye haue heard blasphemy, What thinke ye? And they al condemned him to be worthi of death. And some began to spit at him, and to couer his face, and to beate him With fistes, and to say vnto him areede, and the seruauntes buffeted him on the face. And as Peter Was beneth in the palace, there came one of the wẽches of the hie priest, and When she saW Peter warming him self, she loked on him, and said, Wast not thou also With Jesus of Nazareth? And he denied saying: I knoW him not, neither Wote I What thou saiest. And he went oute into the porch, and the cocke kreW. And a damosel (Whẽ she saW him) began again to say to them that stode by: this is one of them. And he denied it again. And anone after, they that stode by, said againe vnto Peter: surely thou art one of them, for thou art of Galile, & thy speech agreeth thereto. But he began to curse & to sWeare saying: I knoW not this man of Whõ ye speake. And again the cocke kreWe, and Peter remembred the worde that Jesus had said vnto him: before the cocke croWe tWyse, thou shalt deny me three times. And he began to Wepe.

Tuesday before Easter.

The Epistle.

The

Esai.l. THe lord god hath opened mine eare, therfore can not say nay, neither withdraWe my selfe: but offre my backe vnto the smiters, & my chekes to the nippers. I turne not my face frō shame and spitting, and the lord god shall helpe me: Therefore shall I not be confunded. I haue hardened my face lyke a flynt stone, for I am sure that I shall not come to confusion. He is at hande that iustifieth me, Who Wil then gooe to law With me? Let vs stande one against another: if ther be any that Wil reason With me, let him come herefoth to me. Behold, the lord god standeth by me, What is he then that can condemne me? loe, they shalbe lyke as an olde cloth, the moth shall eate them vp. Therfore, Who so feareth the lord among you, let him heare the voice of his seruaunt. Whoso Walketh in darknes, & no lyght shineth vpon him, let hym put hys trust in the name of the lord, and holde him vp by his god: but take hede, ye al kindle a fyre of the Wrath of god, and stire vp the coales: Walke on in the glistering of your owne fyre, and in the coales that ye haue kindled. This cometh vnto you from my hande, namely that ye shall slepe in sorowe.

The Gospell.

Mat.xv AND anone in the dawninge, the hie prestes helde a counsell With the Elders and the Scribes, and the Whole cō gregacion, and bounde Jesus and led him away, and delyuered hym to Pylate. And Pilate asked hym: arte thou the kig of the Jewes? and he answered and sayed to him: thou sayeste it. And the hie Pryestes accused him of many thinges. So Pilate asked hym agayne, saying: aunswereste thou nothing Behold how many thinges they lay to thy charge Jesus aunswered yet nothing, so that Pilate mcruey led at that feast Pylate did delyuer vnto them a prisoner, whomsoeuer they Would desier. And there Was one that Was named Barrabas, Whych laye bounde Wyth them that made insurreccion: he had committed murther. And the peo-

ple

ple called vnto him, and began to desire him, that he would doe according as he had euer done vnto them. Pilate answered them, saying: Wil ye that I let loce vnto you the king of the Iewes? for he knew that the hye priestes had deliuered him of enuy. But the hie priestes moued the people that he should rather delyuer Barrabas vnto them. Pilate answered againe, and said vnto them: What wil ye that I then doe vnto him, whom ye cal the king of the Iewes? And they cried againe, crucifie him. Pilate said vnto them: What euil hath he done? And they cryed the more feruently, crucifie him. And so Pilate willing to content the people, let loce Barrabas vnto them, and deliuered vp Iesus (when he had scourged him) for to be crucified. And the souldiours led him awaye into the common hall, and called together the whole multitude, and they clothed him with purple, & thei platted a crown of thornes, and crowned him with all, and began to salute him: haile kinge of the Iewes. And they smote him on the head with a rede and dyd spit vpon him, and bowed their knees and worshipped him. And whē they had mocked him, thei toke the purple of him, and put his own clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Sirene (the father of Alexāder and Rufus) which came out of the field, to beare his crosse. And they broughte him to a place named Golgotha whiche if a man interprete, is the place of dead mennes sculles: and they gaue him to drinke wyne myngled with mirre, but he receiued it not. And when they had crucified him, they parted his garmentes, casting lottes vpon them what euery man should take. And it was about the thirde houre, and they crucified him. And the title of his cause was written. The king of the Iewes. And thei crucified with him two theues: the one on his righte hande, and the other on his lefte. And the scripture was fulfilled, which saith: he was counted amōg the wicked. And they that wente by rayled on him,

wagginge

Wagging their heades, & saying: a Wretch, thou that de
stroiest the temple, and buildest it again in three dayes.
saue thy selfe and come doWn from the crosse, lyke Wyse
also mocked him the hie priestes among thēselues With
the Scribes, and saied: he saued other men, himselfe he
cannot saue. Let Christ the king of Israel descende noW
from the crosse, that We maye see and beleue. And they
that Were crucified With him, checked him also. And
When the sixth houre Was come, darknes arose ouer all
the earth, vntil the ninth houre. And at the ninth houre
Jesus cried With a loude voice, sayinge: Eloy, Eloy, la-
masabathany: Which is (if one interprete it) mi god, my
god, Why hast thou forsaken me? And some of thē that
stode by, When they heard that, said: beholde, he calleth
for Helias. And one ranne and fylled a sponge full of vi-
neger, and put it on a reede, and gaue him to drynke say
ing: let him alone, let vs see Whether Helias Wyll come
and take him doWn. But Jes cried With a loude voice
and gaue vp the gost. And the vale of the tēple rente in
tWo peces, from the top to the bottome: and When the
Centurion (Which stode before hym) saW that he so cried
and gaue vp the gost, he said: truely this man Was the
sonne of God. There Were also Women a good Waye of
beholding him: among Whom Was Mary. Magdalene
and Mary the mother of Iames the litle, and of Joses,
and Mary Salome (Whych also When he Was in Galile
had folloWed him: and ministred vnto him) and many o-
ther Women, Whiche came vp With him to Jerusalem.
And noW When the euen Was come, (because it Was the
daye of preparinge that goeth before the Sabboth) Jo-
seph of the citie of Aramathia a noble counsayloure,
Whiche also loked for the kingedome of God, came and
Went in boldely vnto Pilate, and begged of him the bo-
dy of Jesu. And Pilate mcrueiled that he Was alreadye
dead and called vnto hym the Centurion, and asked of
hym Whether he had been any Whyle dead.

And When he knewe the trueth of the Centurion,
he

he gaue the bodye to Ioseph, and he bought a linnen cloth, and toke him downe, & wrapped him in the lynnen cloth, and laide him in a sepulchre that was hewen out of a rock, and rolled a stone before the doore of the sepulchre. And Mary Magdalene, and Marye Joses beheilde where he was layde.

Wednesdaye before Easter.

The Epistle.

Where as is a testamente, there muste also (of necessitie) bee the death of hym that maketh the testament. For the testament taketh auctoritie when men are dead: for it is yet of no value as longe as he that maketh the testamente is alyue: for whiche cause also, neither the first testament was ordeined without bloud. For when Moses had declared all the commaundementes to all the people, accordynge to the lawe, he toke the bloud of calues and of Goates, with water and purple wolle, and isope, and sprinkled both the boke and all the people, saying: this is the bloud of the testament whiche god hath appointed vnto you. Moreouer he sprinkled the tabernacle with bloude also, and all the ministring vessels. And almost all thinges are by the lawe purged with bloude, and without sheddinge of bloude is no remission. It is nede then, that the similitudes of heauenly thinges be purified with suche thinges: but that the heauenly thinges them selues, be purified with better sacrifices then are those For Christe is not entred into the holy places that are made with handes (whiche are similitudes of true thinges) but is entered into very heauen, for to appeare now in the sighte of god for vs: not to offer him selfe often as the hye Priest entereth into the holy place euery yere with straunge bloude: for then muste he haue often suffred sence the world began, But nowe in the ende of the world hath he appeared once, to put sinne to flight by the offringe vp of hym selfe. And as it is appoynted vnto all men that they shall once dye, and

Heb. ix.

then commeth the iudgement: Euen ſo Chriſte was once offred to take awaye the ſynnes of manye, and vnto theim that loke for him, ſhall he appeare agayne Withoute ſynne, vnto ſaluation.

The Goſpell.

Luke.xxij

THe feaſte of ſWete breade drewe nie, Whiche is called Eaſter, and the hye prieſtes and Scribes ſought howe they myghte kyll hym, for they feared the people. Then entered Sathan into Judas, whoſe ſirname was Iſcarioth (Which was of the nomber of the tWelue) and he Wente his Waye and commoned With the hie Prieſtes and officers, howe he myght betraye him vnto them. And they Were gladde, and promiſed to geue him money. And he conſented, and ſought opportunitie to betraye hym vnto theym, When the people Were awaye. Then came the daye of ſWete breade, When of neceſſitie the paſſeouer muſt be offred. And he ſent Peter and John, ſayinge: gooe and prepare vs the paſſeouer, that We maye eate. They ſayed vnto hym: Where Wylte thou that We prepare? And he ſayde vnto them: beholde, When ye enter into the cytie, there ſhall a man mete you bearynge a pitcher of Water, him folow into ỹ ſame houſe that he entreth in, and ye ſhall ſay vnto the good man of the houſe: the maiſter ſayth vnto thee, Where is the geaſt chaumber Where I ſhall eate the paſſeouer With my Diſciples? And he ſhall ſhewe you a great parloure paued, there make readye.
And they Wente and founde as he hadde ſayed vnto them, and they made readye the paſſeouer. And When the houre Was come, he ſatte downe and the tWelue Apoſtles Wyth him. And he ſayd vnto them: I haue inWardelye deſyred to eate this paſſeouer With you before that I ſuffre. For I ſaye vnto you: henceforth Wyll I not eate of it anye moore, vntyll it be fulfylled in the kyngedome of God. And he tooke the cuppe, and gaue thankes, and ſayd: Take this, and deuide it amonge you. For I ſaye vnto you: I Wyl not drink

of the

of the fruite of this vyne, vntill the kingdome of god come. And he toke breade, and when he had geuen thankes, he brake it, and gaue vnto them, sayinge: This is my bodye which is geuen for you. This doe in the remembraunce of me. Lykewise also when he had supped, he toke the cuppe sayinge: This cuppe is the newe testamente in my bloude which is shed for you. Yet behold the hande of hym that betrayeth me, is with me on the table. And truelye the sonne of man goeth as it is appoynted, but woe vnto that man, by whom he is betrayed. And they begaune to enquyre among them selues, which of them it was that shoulde doe it. And there was a stryfe among them, which of the should seme to be the greatest. And he sayde vnto them: The kinges of nacions reigne ouer them, and they that haue auctoryte vpon them, are called gracyous: but ye shall not soo be. But he that is greatest amonge you, shalbe as the yonger, and he that is chefe, shalbe as he that doth minister. For whether is greater he that sytteth at meate, or he that serueth? Is it not he that sitteth at meate? But I am amonge you, as he that ministreth. Ye are they which haue bidden with me in my temptations. And I appointe vnto you a kingdome, as my father hath appointed to me, that ye may eate and drinke at my table in my kingdome, and sit on seates, iudgeing the twelue tribes of Israell. And the lord sayd: Simon, Simon, behold Satan hath desired to sifte you, as it were wheate: But I haue praied for thee, that thy fayth fayle not. And when thou arte conuerted, strength thy brethren. And he said vnto him: lord, I am readye to goo with thee into prison, and to death. And he said: I tell the Peter, the cocke shal not crowe this daye, till thou haue denied me thryse that thou knowest me. And he sayde vnto them: Whē I sent you without wallet, and scrip, and shoes, lacked ye any thing? And they sayd, no. Then sayde he vnto them: but nowe he that hath a wallet, let him take it vp, and likewise his scrip. And he that hath no sworde, let him sell his coate and bye one. For I saye vnto you that yet the same

Which is Written, must be perfourned in me: euen among the Wicked Was he reputed: For those thynges Which are Written of me haue an ende. And they said: lord, behold here are two Swordes and he sayde vnto them: it is ynough. And he came out, and Went as he Was Wonte, to Mounte Oliuete. And the disciples folowed him. And When he came to the place, he sayd vnto them pray, lest ye fall into temptation. And he gate him self frō them aboute a stone cast, and kneled downe & prayed, saying: father, if thou Wilt, remoue this cup from me: Neuertheles, not my Will, but thyne be fulfilled. And there appeared an angell vnto him from heauen, comforting him. And he Was in an agonye, and prayed the longer: and his Sweate Was like droppes of bloude, trickeling downe to the grounde. And When he arose from prayer, and Was come to his disciples, he founde them sleepynge for heuynes, and he sayd vnto them: Why slepe ye? Ryse and pray, leaste ye fall into temptation. While he yet spake, beholde, there came a company, and he that Was called Judas, one of the twelue, Went before thē, and preased nye to Jesus to kysse him. But Jesus saide vnto him: Judas, betrayest thou the sonne of man With a kysse. When they Which Were aboute him saWe What Woulde folowe, they sayde vnto hym: lorde, shal We smite With the Sworde And one of them smote a seruaunte of the hie preistes, and stroke of his right eare. Jesus aunswered and sayde: suffer ye thus farre forthe. And When he touched hys eare he healed hym. Then Jesus sayde vnto the hye preystes, and rulers of the temple, and the elders, Whyche Were come to him: Be be come oute as vnto a theefe, With Sweordes and staues. When I Was daylye With you in the temple, ye stretched forthe no handes agaynste me: but thys is euen youre verye houre and the power of darkenes: Then toke they hym and ledde hym, and broughte hym to the hye preistes house. But Peter folowed a farre of. And When they had kyndled a fyre in the myddes of the palace and Were sette downe together, Peter also sate downe among them

them. But when one of the wenches beheilde hym, as he sate by the fyre (and loked vpon him) she sayde: thys same felowe was also with him. And he denied him, saying: Woman I knowe hym not. And after a lytle whyle, another sawe hym, and sayde: thou arte also of theym. And Peter sayde man I am not. And about the space of an houre after, another affyrmed, sayinge: verelye this felowe was with him also, for he is of Galilie. And Peter sayde: man I wote not what thou sayest. And immediately whyle he yet spake the Cocke crewe. And the Lorde turned backe and looked vpon Peter. And Peter remembred the worde of the Lord, howe he had sayd vnto him: before the Cocke crowe, thou shalt denye me thryse: and Peter went out and wepte bytterly. And the men that toke Jesus mocked him, and smote him: and when they had blyndfolded him, they stroke him on the face, and asked him sayinge: Areade, who is he that smote thee? And many other thinges dispitefully sayd they agaynst hym. And assone as it was daye the elders of the people, and the hie Preistes and Scribes came together, and led him into theyr counsell sayinge: Arte thou verye Christe? tell vs. And he sayde vnto them: If I tell you, ye will not beleue me, and if I aske you, you will not answere nor let me goe: hereafter shall the sonne of man sytte on the ryght hande of the power of God. Then sayde they al: Arte thou then the sonne of God, he sayd: Ye saye that I am. And they sayd: what nede we of anye further witnes? For we our selues haue hearde of his owne mouth.

Thursday before Easter.

The Epistle.

THis I warne you of, and commende not, that ye come not together after a better maner, but after a worse. For fyrste of all, when ye come together in the congregation, I heare that there is discention amonge you, & I partly be- *i.Cor.xj*

leue it. For there must be sectes amonge you, that they Which che are perfect among you, may be knowē. When ye come together therefore into one place, the lordes supper can not be eaten, for euerye man beginneth afore to eate hys owne supper. And one is hungrye, and another is dronken. Haue ye not houses to eate and drinke in? despyse ye the congregation of god, and shame them that haue not? What shall I saye vnto you? shall I prayse you? in thys I prayse you not. That which I deliuered vnto you, I receyued of the Lorde. For the Lorde Jesus, the same night in Whiche he Was betrayed, toke bread, and When he had geuen thankes he brake it and sayde: Take ye and eate, thys is my bodye Which is broken for you. This doe ye in the remembraunce of me. After the same maner also, he toke the cup When supper Was done, saying: this cup is the newe Testamente in my bloud. This do, as oft as ye drinke it, in remembraunce of me. For as often as ye shall eate this bread, and drinke of this cup, ye shall shewe the Lordes death till he come. Wherfore, Whosoeuer shall eate of this breade, and drinke of this cup of the lorde vnworthely, shalbe gylty of the bodye and bloude of the Lorde. But let a man examine hym selfe, and so let him eate of the bread, and drinke of the cup. For he that eateth and drinketh vnworthelye, eateth and drinketh his owne damnation, because he maketh no difference of the Lordes bodye. For this cause many are weake and sicke amonge you, and many slepe. For if We had iudged oure selues, We shoulde not haue bene iudged. But When We are iudged of the Lorde, We are chastened, that We shoulde not be dampned With the Worlde. Wherefore my brethren, When ye come together to eate, tary one for another. If any man hungre, let him eate at home, that ye come not together vnto condempnation. Other thinges Will I set in order When I come.

The Gospell.

Luk. 22 The Whole multitude of them arose, and led him vnto Pilate. And they began to accuse him, sayinge: We founde thys fellowe peruertynge the people, and

for

forbidding to paye tribute to Cesar, saying that he is Christ a kynge. And Pilate apposed him saying: art thou the king of the Jewes? he answered him, and sayde: thou sayest it. Then sayde Pilate to the hie Priestes and to the people: I fynde no faulte in this man. And they were the more fierce sayinge: he moueth the people, teachinge thorowoute all Jury, and began at Galile, euen to this place. When Pilate hearde mention of Galile, he asked whether the man were of Galile. And assone as he knewe that he belonged to Herodes iurisdiction, he sent him to Herode, whiche was also at Jerusalem at that tyme. And when Herode sawe Jesus, he was exceadynge glad, for he was desyrous to se him of a longe season, because he had heard manye thinges of hym, and he trusted to haue sene some miracles done by him. Then he questioned with him many wordes: But he answered him nothinge. The hie priestes and Scribes stoode forth and accused him straightly. And Herod with his men of warre despysed hym. And when he had mocked hym, he arayed him in white clothing, and sent him againe to Pylate. And the same day Pylate and Herode were made frendes together. For before they were at variaunce. And Pylat called together the hie priestes, and the rulers, and the people, and sayde vnto them: ye haue brought this man vnto me, as one that peruerteth the people: and behold I examin him before you, and finde no faulte in this man of those thinges whereof ye accuse him, no nor yet Herod. For I sent you vnto him, and loe, nothinge worthye of death is done vnto hym: I will therfore chasten him, and let hym loce. For of necessitie he must haue let one loce to them at that feaste. And all the people cryed at once, sayinge: away with hym, and deliuer vs Barrabas: which for a certayne insurrection made in the citie, and for a murther, was caste into prison. Pylate spake agayne vnto them, willynge to lette Jesus loce. But they cryed, sayinge: crucyfye hym, crucyfye hym. He sayed vnto theim the thyrde time: What euyll hath he done? I fynde no cause of death in hym: I will therefore chasten hym, and lette hym goe. And they cryed with

loude voices, requyrynge that he mighte be crucified. And the voices of them and of the hie prieſtes preuayled. And Pilate gaue ſentence that it ſhould be as they required, and he let loce vnto them, him that (for inſurrection and murther) was caſt into priſon, whom they had deſyred: and he deliuered to theim Jeſus, to doe with him what they woulde. And as they led hym awaye, they caughte one Symon of Cyrene cominge out of the fielde: and on him layed they the Croſſe, that he myghte beare it after Jeſus. And there folowed him a greate companye of people, and of womenne, whiche bewayled and lamented him. But Jeſus tourned backe vnto them, and ſayde: ye daughters of Jeruſalem, wepe not for me, but weepe for youre ſelues, and for youre chyldren. For beholde the dayes wyll come, in the whiche they ſhall ſaye: happy are the barren, and the wombes that neuer bare, and the pappes whiche neuer gaue ſucke. Then ſhall they begin to ſaye to the mountaynes, fall on vs: and to the hylles, couer vs. For if they doe this in a greene tree, what ſhall be done in the drye? And there were two euyll doers ledde with him to be ſlayne. And after that they were come to the place (whiche is called Caluarie) there they crucified him and the euyll doers: one on the ryghte hande, and the other on the left. Then ſayde Jeſus: father forgeue them, for they wote not what they do. And they parted his raymente, and caſte lottes. And the people ſtode and beheld. And the rulers mocked him with theim, ſayinge: he ſaued other men, lette him ſaue himſelfe yf he be verye Chriſte the choſen of God. The ſouldiours alſo mocked him, and came and offered him vineger, and ſayed: if thou be the kynge of Jewes, ſaue thy ſelfe. And a ſuperſcription was wrytten ouer him, with letters of Greeke, and Latyne, and Hebrue: This is the kinge of the Jewes. And one of the euyll doers, whiche were hanged, rayled on him, ſayinge: If thou be Chriſt, ſaue thy ſelfe and vs. But the other aunſwered and rebuked him, ſayinge: feareſte thou not God, ſeynge thou arte in the ſame dampnation? We are righteouſly puniſhed, for we receiue accordinge to our dedes: but this man hath

done

done nothinge amisse. And he sayed vnto Jesus: Lorde, remembet me When thou commest into thy kingdome. And Jesus sayde vnto him: verely I saye vnto thee: to day shalt thou be With me in Paradise. And it Was aboute the sixth houre: and there Was a darkenesse ouer all the earth, vntyll the ninth houre, and the Sunne Was darkened. And the vayle of the Temple did rent, euen through the middes. And When Jesus hadde cryed With a loude voyce, he sayed: Father, into thy handes I commend my spyryte. And Whē he thus had sayde, he gaue vp the ghoste. When the Centurion saWe What had happened, he glorified God, saying: verely this Was a rightous man. And all the people that came together to that sight, and saW the thinges Which had happened, smote theyr brestes & retourned. And all his acquaintaunce, and the Womē that folоWed him from Galile stode a farre of beholdinge these thinges. And beholde, there Was a man named Joseph, a counsayler, and he Was a good mā and a iuste: the same had not consented to the counsayle and dede of thē, Whiche Was of Aramathia, a citie of the Jewes, Whiche same also Wayteth for the kyngedome of God: he Went vnto Pylate and begged the body of Jesus, and toke it doWne, and Wrapped it in a linnen cloth, and layed it in a sepulchre that Was heWen in stone, Wherein neuer man before had bene layd. And that daye Was the preparing of the Sabboth, and the Sabboth dreWe on. The Women that folоWed after, Whiche had come Wyth him from Galile, beheilde the sepulchre, and hoWe his body Was layed And thei returned, and prepared sWeete Odoures, and oyntmentes, but rested on the Sabboth day, according to the commaundementes.

On good Friday.

The Collectes.

ALmightie God, We beseech thee gratiously to beholde this thy family, for the Whiche our Lord Jesus Christe

Was

Was contented to be betraied and geuen vp into the handes of Wicked men, and to suffre death vpon the crosse: Who lyueth and reigneth. &c.

ALmightie and euerlasting god, by Whose spirit the Whole body of the church is gouerned and sanctified: receiue our supplicatiõs and prayers, Which We offre before thee for all estates of men in thy holy congregation, that euery member of the same in his vocation and ministerye, maye truelye and godlye serue thee: throughe oure Lorde Jesus Christ

MErcifull God, Who hast made al men, and hatest nothinge that thou haste made, nor Wouldest the death of a sinner, but rather that he shoulde be conuerted and liue, haue mercy vpon all Jewes, Turkes, Infideles, and Heretikes, and take from them all ignorannce, hardnes of heart and contempt of thy Worde. And so fetche them home blessed Lorde, to thy flocke, that they may be saued among the remnaunte of the true Israelites, and be made one fold, vnder one shepehearde Jesus Christe our Lorde: Who lyueth and reygneth. &c.

The Epistle.

Heb. x. THe lawe (Whiche hath but a shadowe of good thinges to come, and not the verye fashyon of thinges them selues) can neuer With those sacrifices Whiche they offre yeare by yeare contynuallye, make the commers therevnto perfytte. For Woulde not then those Sacrifices haue ceased to haue beene offered, because that the offerers once pourged shoulde haue hadde no more conscience of synnes? Neuertheles, in those Sacrysices is there mention made of synnes euerye yeare. For the bloude of Oxen and Goates cannot take awaye synnes. Wherefore, When he commeth into the Worlde, he sayeth: Sacrysyce and offeringe thou Wouldeste not haue, but a bodye haste thou ordeyned me. Burnte offeringes also for synne haste thou not allowed. Then sayde I: loe, I am here. In the beginnynge of the booke

booke it is Written of me, that I shoulde doe thy Wyll, O God. Aboue, When he sayeth: Sacrifice and offerynge, and burnt sacrifices, and synne offerynges thou Wouldeste not haue, neyther hast thou alowed them, (Whiche yet are offered by the lawe) then sayd he: loe, I am here to do thy Will, O God: he taketh away the fyrst to establyshe the latter, by the Which Will, We are made holy, euen by the offerynge of the body of Jesu Christ once for al. And euery preest is ready dayly ministrynge and offerynge often tymes one maner of oblation, Which can neuer take away synnes. But thys man, after he hath offred one sacrifice for sinnes, is set downe for euer on the right hand of God, and from henceforth tarieth till his foes be made his fote stole. For With one offering hath he made perfecte for euer them that are sanctified. The holy goost him selfe also beareth vs recorde, euen When he tolde before: This is the testament that I Wyll make vnto them. After those dayes (sayeth the Lord) I Wyll putte my lawes in their heartes, and in their myndes Will I Write them, and their synnes and iniquities Will I remembre no more. And Where remission of these thinges is, There is no more offerynge for sinnes. Seynge therfore brethren, that by the meanes of the bloude of Jesu, We haue libertie to entre into the holy place, by the newe and liuyng Waye, Which he hath prepared for vs, through the vayle (that is to say, by his flesshe:) And seynge also that We haue an hye preeste Which is ruler ouer the house of God, let vs draWe nie With a true hearte in a sure fayth, sprynkled in oure hartes from an euyll conscience, and Washed in oure bodyes With pure Water: let vs keepe the profession of our hope, without Wauering (for he is faythfull that promysed) and let vs consyder one another, to the intente that We may prouoke vnto loue, and to good Workes, not forsakyng the felowshyp that We haue amonge oure selues, as the maner of some is: but let vs exhorte one another, and that so muche the more, because ye see that the daye draWeth nye.

The

The Gospell.

Ihō. 18  hen Jesus had spoken these wordes, he went forth with his Disciples ouer the brooke Cedron, where was a garden, into the which he then entred with his disciples. Judas whych also betrayed him, knewe the place: for Jesus oftymes resorted thyther with hys Disciples. Judas then after he had receiued a bonde of men (and ministers of the hye preistes and Pharisies) came thyther with lanternes, and fyre brandes, and weapons. And Jesus knowynge all thinges that shoulde come on hym, went forth and sayed vnto them: whome seeke ye? They answered hym: Jesus of Nazareth. Jesus sayed vnto them: I am he. Judas also which betrayed him, stode with them. Assone then as he had sayde vnto them: I am he, they went backeward, and fell to the grounde. Then asked he them againe. Whō seeke ye? They saide Jesus of Nazareth. Jesus answered. I haue tolde you that I am he. If ye seke me therefore let these goe their waye, that the sayinge might be fulfylled which he spake. Of them whiche thou gauest me, haue I not lost one. Then Simon Peter hauyng a sworde, drewe it, and smote the hie preistes seruaunte, and cut of hys right eare. The seruauntes name was Malchus. Therfore saieth Jesus vnto Peter, put vp thy sworde into thy sheath: shal I not drinke of the cup which my father hath geuen me? Then the companye and the captayne, and the ministers of the Jewes toke Jesus and bounde hym, and led hym a-way to Annas fyrst, for he was father in lawe to Cayphas, which was the hie preist the same yeare. Cayphas was he that gaue counsel to the Jewes, that it was expedient that one man shoulde die for the people. And Symon Peter followed Jesus, and so dydde another Disciple: that Disciple was knowenne to the hie Preiste, and went in with Jesus vnto the palace of the hye Preiste. But Peter stoode at the doore without. Then went oute that other Disciple (whyche was knowen to the hye Preist) and

and spake to the damosell that kept the dore, & brought in Peter. Then said the damosel that kept the dore vnto Peter art not thou also one of this mans dysciples? he sayd: I am not. The seruauntes and ministers stode there, which had made a fyre of coales: for it was colde, and they warmed thē selues. Peter also stode among them and warmed himself. The hie preist then asked Jesus of his disciples, and of hys doctrine. Jesus aunswered him: I spake openly in ye world. I euer taught in the Synagoge, and in the temple whither al the Jewes haue resorted, and in secrete haue I sayd nothynge. Why askest thou me? Aske them which herde me, what I sayd vnto them. Beholde they can tell what I said. When he had thus spoken, one of the mynysters, which stode by, smote Jesus on the face, saying: Aunswerest thou the hie preiste so? Jesus aunswered him: yf I haue euell spoken, beare wytnes of the euill: But if I haue well spoken, why smytest thou me? And Annas sente hym bounde vnto Caiphas the hie preist. Symon Peter stode and warmed hym selfe. Then sayde they vnto hym: arte not thou also one of his dysceples? He denyed it and sayde I am not. One of the Seruauntes of the hye preystes, (hys cosin, whose eare Peter smote of) sayde vnto hym: dyd not I see thee in ye garden with him? Peter therefore denyed againe: and immediatelye the Cocke krewe. Then ledde they Jesus from Cayphas, into the hall of Judgement. It was in the morning, and they them selfes went not into the iudgment hal, lest they shoulde be defiled, but that they myghte eate the Passeouer. Pylate then wente oute to them, & sayde: what accusation bryng you against this man? They answered, and sayd vnto him: yf he were not an euill doer, we would not haue delyuered him vnto thee. Then sayde Pylate vnto them, take ye hym and iudge hym after youre owne lawe. The Jewes therefore sayde vnto hym: It is not lawefull for vs to putte anye manne to deathe, that the woordes of JESUS myghte be fulfylled,

which

whych he spake, sygnifyinge what deathe he shoulde dye. Then Pilate entred into the Judgement hall againe, and called Jesus, & sayd vnto him: Arte thou the kynge of the Jewes? Jesus answered: sayest thou that of thy selfe, or dyd other tell it the of me? Pilate answered: Am I a Jewe? Thine owne nacion and the Priestes haue delyuered the vnto me: what hast thou done? Jesus answered: my kingdome is not of this Worlde: if my kyngdome were of this Worlde, then would my ministers surelye fyghte, that I should not be deliuered to the Jewes: but nowe is my kingdome not from hence. Pilate therefore sayd vnto hym: Arte thou a king then? Jesus answered: thou sayest that I am a king. For this cause was I borne: and for this cause came into the World, that I shoulde beare Wytnes vnto the truthe. And al that are of the truth, heare my voyce. Pilate said vnto him: What thinge is truthe? And when he hadde saide this, he went out agayne vnto the Jewes, and saith vnto them: I finde in him no cause at al: ye haue a custome that I shoulde diliuer you one loce at Easter: Will ye that I looce vnto you the king of the Jewes? Then cryed they al again saying: Not him, but Barrabas, the same Barrabas was a murtherer. Then Pilate toke Jesus therefore, and scourged him. And the souldiours wound a crowne of thornes, and put it on his head. And they dyd on hym a purple garment, and came vnto him, and said: Haile king of ỹ Jewes: and they smote him on the face. Pilate went forth agayne, and sayd vnto them: beholde, I bynge hym forthe to you that ye may knowe that I fynde no faulte in hym. Then came Jesus foorthe, wearynge a Crowne of thorne, and a robe of purple. And he sayeth vnto them: beholde the man. When the Preistes therefore and the ministers sawe hym, they cryed, Crucifye hym, Crucifye hym. Pylate sayeth vnto them: take ye hym and Crucifye hym, for I fynde noo cause in hym. The Jewes answered hym: We haue a lawe, and by oure lawe he oughte to dye, beecause he made hym selfe the sonne of God.

God. When Pylate hearde that sayinge, he was the more afrayd, and went againe into the iudgement hall, and sayd vnto Jesus: whence art thou? But Jesus gaue hym none aunswere. Then sayde Pylate vnto him: Speakeste thou not vnto me? knowest thou not that I haue power to crucifie thee, and haue power to loose thee? Jesus aunswered: thou couldest haue no power at all agaynste me, excepte it were geuen thee from aboue: Therfore he that deliuered me vnto thee, hath the more synne. And frō thencefoorth sought Pylate meanes to lose him: but the Jewes cryed, sayinge: if thou let hym go, thou arte not Cesars frende: for whosoeuer maketh him selfe a kynge, is agaynst Cesar When Pylate hearde that sayinge, he broughte Jesus forth, and sate downe to geue sentence in a place that is called the pauement, but in the Hebrue tongue, Gabbatha. It was the preparynge daye of Easter about the sixth houre. And he sayth vnto the Jewes: beholde your kynge. They cryed, sayinge: away with him, away with him, crucifie him. Pilate saith vnto them: shall I crucifie youre kinge? The hye priestes answered: We haue no kynge but Cesar. Then delyuered he hym to them to be crucified. And they toke Jesus and led him away, and he bare his crosse, and wēt forth into a place whiche is called the place of deade mennes sculles: but in Hebrue, Golgotha: where they crucifyed hym, and two other with hym: on eyther syde one, and Jesus in the midste. And Pylate wrote a title and putte it vppon the crosse. The writynge was, Jesus of Nazareth kynge of the Jewes.

This title readde many of the Jewes: for the place where Jesus was crucified, was nere to the citie. And it was written in Hebrue, Greke, and Latine. Then sayed the hie Priestes of the Jewes to Pylate, wryte not kinge of the Jewes, but that he sayd, I am kynge of the Jewes. Pylate aunswered: What I haue wrytten that I haue wrytten. Then the Souldyers, when they hadde crucified Jesus, toke his garmentes, and made foure partes, to euerye Souldiour a parte, and also hys coate. The coate was wythoute

out seame, wrought vpon throughoute. They sayde therefore among them selues: let vs not deuide it, but cast lottes for it who shall haue it, that the scripture might be fulfylled sayinge: They haue parted my rayment among them, and for my coate didde they caste lottes. And the souldiers dydde suche thinges in dede. There stode by the crosse of Jesus, his mother, and his mothers sister, Mary the wyfe of Cleophas and Marye Magdalene. When Jesus therefore sawe his mother, and the disciple whom he loued, standinge, he saith vnto his mother: Woman, beholde thy sonne. Then sayde he to the Disciple: beholde thy mother. And from that houre the Disciple toke her for his owne. After these thinges, Jesus knowinge that all thinges were nowe performed, that the scripture myghte be fulfylled, he sayth: I thyrste. So there stode a vessell by, full of vyneger: therefore they fylled a sponge with vyneger, and wounde it aboute with Isope, and put it to his mouthe. Assone as Jesus then receyued of the vynegar, he sayde: It is finished, and bowed his head, and gaue vp the goste. The Jewes therefore, because it was the preparinge of the Sabbaoth, that the bodyes shoulde not remaine vpon the Crosse on the Sabboth daye (for that Sabboth daye was an hie daye) besought Pylate that theyr legges myght be broken, and that they myghte be taken downe. Then came the Souldiers and brake the legges of the fyrste, and of the other whiche was crucifyed with him. But when they came to Jesus, and sawe that he was deade alreadye, they brake not his legges: but one of the souldioures with a speare thruste him into the syde, and forthwith there came out bloude and water. And he that sawe it bare recorde, and his record is true. And he knoweth that he sayeth true, that ye myghte beleue also. For these thinges were done that the Scripture shoulde be fulfylled: ye shall not breake a bone of hym.

And agayne another scripture sayeth: they shall loke vpon him whome they haue pearsed. After this, Joseph of Aramathia (whiche was a Dyscíple of IESUS, but secretly

for

for feare of the Jewes)besoughte Pylate that he myghte take downe the body of Jesus. And Pilate gaue him licence He came therfore & toke the bodye of Jesus. And there came also Nichodemus (which at the beginning came to Jesus by night and brought of Myrre and Aloes mingled together, aboute an hundreth pounde weighte. Then toke they the bodye of Jesus, and wounde it in lynnen clothes with the odours, as the manner of the Jewes is to burye. And in the place where he was crucified, there was a garden, and in the garden a newe Sepulchre, wherein was neuer man layde: There layde they Jesus therfore, because of the preparinge of thè Sabboth of the Jewes, for the Sepulchre was nye at hande.

Easter Euen.

The Epistle.

IT is better (if the Wyll of God be so) that ye suffre for well doynge, then for euyll doing. For as muche as Christ hath once suffred for synnes, the iuste for the vniust, to bring vs to God, and was kylled as parteynynge to the flesche, but was quickened in the spyrite. In whiche spyrite he also wente and preached to the spirites that were in prison, whiche sometime had bene disobedient, when the longe suffering of God was once loked for, in the dayes of Noe, while the Arke was a preparyng: wherein a fewe that is to saye, eyght soules, were saued by the water, lyke as Baptisme also nowe saueth vs: not the puttinge awaye of the fylthe of the flesshe, but in that a good conscience consenteth to God by the resurrection of Jesus Christe, whiche is on the ryght hande of God, and is gone into heauen: Aungelles, powers, and myghte, subdued vnto him. *i. Pet. iij.*

The Gospell.

WHen the euen was come, there came a ryche man of Aramathia, named Joseph, whiche also was Jesus Disciple. He wente vnto Pilate and begged *matthei. 27.*

ged the bodye of Jesus. Then Pilate commaunded the bo-
dy to be deliuered. And When Joseph had taken the bodye,
he wrapped it in a cleane linnen clothe, and layed it in hys
newe toumbe, Whiche he had hewen out, euen in the rocke,
and rolled a great stone to the doze of the Sepulchze, and de
parted. And there Was Marye Magdalene, and the other
Mary sittinge ouer agaynst the Sepulchze The next daye
that foloweth the day of prezaringe, the high Priestes and
Phariseis came togethet vnto Pylate, sayinge: Syz, We re-
membze that this deceiuer sayde Whyle he Was yet alyue:
After thzee dayes I wyll ryse agayne. Commaund therfoze
that the Sepulchze be made sure vntyll the thyzd day, least
his disciple come and steale him awaye and saye vnto the
people, he is rysen from the dead: and the last errour shal be
Woyse then the first. Pylate said vnto thē: ye haue a Watche
goe your Waye, make it as sure as ye can. So they Wente
and made the Sepulchze sure With the Watche men, and
sealed the stone.

Easter day.

At moznínge prayer, in stede of the Psalme,
O come let vs. &c. These anthemes shall be
longe oz sayde.

CHrist rising agayne frō the deade, nowe dieth not:
Death from henceforth hath no power vpō him:
For in that he died, he died but once to put awaye
sinne: but in that he liueth, he liueth vnto God.
And so lykewyse count your selues dead vnto synne, but li-
uinge vnto God in Christ Jesus our Lorde.

CHrist is risen agayne the fyrst fruites of them that slepe:
for seing that by man came death, by man also cometh
the resurrection of the dead. For as by Adam al men do die,
so by Christ al men shalbe restored to lyfe.

The Collect.

ALmightie God, Whiche through thy onelye begot-
ten sonne Jesus Chryste, haste ouercome death,
and opened vnto vs the gate of euerlastynge lyfe:

We

We humbly beseeche thee, that as by thy speciall grace pre-
uentinge vs, thou doeste put in oure myndes good desyres:
so by thy continuall helpe, we may bringe the same to good
effect, throughe Jesus Christ oure Lorde. Who lyueth and
reygneth. &c.

The Epistle.

IF ye be risen again with Christ, seke those thin- *Colloss. iii.*
ges which are aboue, where Christ sitteth on
the right hande of God. Set your affection on
heauenly thinges, and not on earthly thinges.
For ye ar dead, and your life is hid with Christ
in God. Whensoeuer Christ (which is our lyfe) shall shewe
him selfe, then shal ye also appeare with him in glory. Mor-
tifie therefore your earthy membres, fornication, vnclennes,
vnnatural lust, euyl concupiscence, and couetousnes, which
is worshipping of ydols: for which thinges sake, the wrath
of God vseth to come on the chyldren of vnbeleife, amonge
whom ye walked sometyme, when ye lyued in them.

The Gospell.

THe fyrst daye of the Sabbothes, came Marye *Iohn. xx.*
Magdalene earelye (when it was yet darke)
vnto the Sepulchre, and sawe the stone taken
away from the graue. Then she ranne & came
to Simon Peter, & to the other disciple whom
Jesus loued, and sayeth vnto them: they haue taken away
the Lord out of the graue, & we cannot tel where they haue
layd him. Peter therefore went forth, and that other disciple
and came vnto the Sepulchre. Thei ranne both together &
that other disciple did outrun Peter, & came fyrst to the Se-
pulchre. And when he had stouped down, he sawe the linnē
clothes lyng, yet went he not in: Then came Simon Peter
folowinge him, and wente into the Sepulchre, & sawe the
linnen clothes lie, and the napkin that was about his head
not lying with the linnen clothes, but wrapped together in
a place by it self. Then wēt in also that other disciple which
came first to ỹ Sepulchre, & he saw & beleued. For as yet thei

knewe not the scripture that he shoulde ryse agayne from death. Then the disciples went awaye againe to their owne home.

Monday in Easter weke

The Collecte.

ALmyghtie God, whiche through thy onelye begotten sonne Jesus Christe, hath ouercome death, and opened vnto vs the gate of euerlasting life: We humblye beseech the that as by thy speciall grace preuentinge vs, thou doest put in oure mindes good desires: so by thy continuall helpe, we may bring the same to good effecte, through Jesus Chryste our Lorde: Who lyueth and reygneth. &c.

The Epistle.

Actes.x

PEter opened his mouth, & said: of a truth I perceiue that there is no respecte of persons with God: but in al people, he that feareth him and worketh rightoulnes, is accepted with him. Ye knowe the preachynge that God sent vnto the children of Israell, preaching peace by Jesus Christ which is Lord ouer al thinges: Which preaching was published through out all Jewrye (and began in Galile, after the Baptisme whiche John preached) howe GOD annoynted Jesus of Nazareth with the holy Ghoste, and with power. Whiche Jesus wente aboute doinge good and healynge all that were oppressed of the Deuyll, for GOD was with hym. And we are wytnesses of all thinges whiche he dyd in the land of the Jewes, and at Jerusalem, whom they slewe and hanged on tree. Hym God raised vp the third day & shewed him openly, not to al the people, but to vs witnesses (chosen before of God for the same intent) which did eate and drink with him after he arose from death. And he commaunded vs to preach vnto the people, & to testifye that it is he which was ordayned of GOD to be the iudge of the quycke and the deade. To hym geue all the prophetes wytnesse, that through

through his name. Whosoeuer beleeueth in hym, shal receiue remission of synnes.

The Gospell.

Lu.xxiiij

Beholde, two of the Disciples went that same daye to a towne called Emaus, whiche was from Jerusalem aboute. lx. furlonges: and they talked together of all the thinges that hadde happened. And it chaunced while they communed together and reasoned, Jesus him selfe drewe nere, and went with thē. But their eyes were holden that they should not knowe him. And he said vnto them, What manner of communications are these that ye haue one to another as ye walke, and are sad? And the one of thē whose name was Cleophas answered and said vnto them: art thou onely a straunger in Jerusalem, and hast not knowen the thinges which haue chaunced there in these dayes? he sayd vnto them: What thinges? And they said vnto him: of Jesus of Nazareth, which was a prophete, mighty in dede and worde before God and al the people: and howe the hye priestes and oure rulers deliuered him to be condemned to death, and haue crucified hym. But we trusted that it had bene he which shoulde haue redemed Israell. And as touching al these thinges, to day is euen the thyrd day that they were done: Yea and certayne women also of our company made vs astonied, which came early vnto the sepulchre, & found not his body: and came, sayinge that they had sene a vision of Aungels, which sayd that he was alyue. And certaine of them which were with vs, went to the sepulchre and founde it euen so as the women had sayd, but him they sawe not. And he sayd vnto them. O fooles & slowe of harte to beleue all that the prophetes haue spoken. Oughte not Christe to haue suffered these thinges, and to enter into his glorye? And he begaune at Moyses and all the prophetes, and enterpreted vnto them in all scriptures whiche were wrytten of him. And they drewe nie vnto the towne, which they went vnto. And he made as though he would haue

gone further: And they constrayned him, sayinge: Abyde with vs, for it drawe th towardes night, and the daye is farr passed: And he went in to tary with them. And it came to passe as he sat at meate with them, he toke breade and blessed it, and brake and gaue to them. And their eyes were opened, and they knewe him, and he vanished oute of their sighte. And they sayd vnt one another: did not our hartes burne within vs while he talked with vs by the waye, and opened to vs the Scriptures? And they rose vppe the same houre, and returned to Jerusalem, and found the elleuen gathered together, and them that were with them sayinge: the Lorde is risen in dede, and hath appeared to Symon. And they told what thinges were done in the waye, and howe they knewe him in breakinge of breade.

Tuesday in Easter weke.

The Collect.

ALmighty father, which hast geuen thy onelye sonne to dye for our sinnes, and to ryse agayne for our iustification: Graunt vs so to put away the leauen of malice and wickednes, that we may alway serue the in purenes of lyuyng and truth: through Jesus Christ oure Lorde.

The Epistle.

Actes.xiij

YE men and brethren, Children of the generation of Abraham, and whosoeuer among you feareth GOD, to you is this worde of saluation sente. For the inhabiters of Jerusalem and their rulers, because they knewe hym not, nor yet the voyces of the Prophetes, which are reade euerye Sabboth daye, they haue fulfylled them in condemning him. And when they founde no cause of death in him, yet desyred they Pylate to kyll hym. And when they had fulfylled all that were wrytten of hym, they toke hym downe from the tre, and put him in a Sepulchre. But GOD raysed hym agayne from death the thirde daye, and

he

he Was sene manye dayes of them Which Wente With him from Galyle to Jerusalem, Whiche are Witnesses vnto the people, And We declare vnto you, howe that the promys (Which Was made vnto the fathers) God hath fulfilled vn to theyr chyldren, (euen vnto vs) in that he raised vp Jesus agayne. Euen as it is Written in the seconde Psalme: thou art my sonne, this day haue I begotten the. As concerning that he raised him vp from death, nowe no more to returne to corruption, he said on this Wise. The holi promises made to Dauid, Wyll I geue faythfullye vnto you. Wherefore he sayeth also in an other place: Thou shalte not suffer thyne holy to see corruption. For Dauid (after that he had in his time fulfylled the Wyll of God) fell on slepe, and Was layde vnto his fathers, and saW corruption. But he Whome God rayled agayne, saWe no corruption. Be it knoWen vnto you therefore (ye men and brethren) that through this man is preached vnto you forgeuenes of sinnes, and that by him al that beleue are iustified from all thinges, from Whiche ye could not be iustified by the laWe of Moyses. BeWare therfore, leste that fall on you Whiche is spoken of in the Prophetes: beholde ye despisers and Wonder, and perysche ye: for I doe a Worke in youre dayes, Which ye shall not beleue though a man declare it vnto you.

The Gospell.

IEsus stoode in the middes of his disciples, and sayed vnto them: peace be vnto you: It is I, *Lu, xxiiii.* feare not. But they Were abashed and afraied and supposed that they had seen a spirite: And he sayed vnto them: Why are ye troubled, and Why doe thoughtes aryse in youre heartes? Beholde my handes and my feete, that it is euen I my selfe. Handle me and see, for a spyrite hath no flesche and bones, as ye see me haue. And When he hadde thus spoken, he shewed them hys handes and hys feete. And Whyle they yet beleued not for ioye, and Wondred, he sayde vnto theim: Haue ye here anye meate? And they offered hym a piece of a broy-

led hym, and of an hony combe, And he toke it, and dyde eate before them. And he sayd vnto them: these are the wordes which I spake vnto you, whyle I was yet with you: That all must nedes be fulfylled, which were written of me in the lawe of Moyses, and in the prophetes, and in the Psalmes. Then opened he their wittes that they myght vnderstand the scriptures and sayd vnto them. Thus it is written, and thus it behoued Christe to suffre, and to ryse agayne from death the thyrde daye, and that repentaunce and remission of synnes shoulde be preached in his name amonge all nations, and must begin at Jerusalem. And ye are wytnesses of these thinges.

The fyrste Sundaye after Easter.

The Collecte.

Almightie God. &c. As at the Communion on Easter day.

The Epistle

j. Iohn. v. ALl that is borne of God, ouercommeth the World. And this is the victorye that ouercommeth the worlde, euen oure fayth. Who is he that ouercommeth the worlde, but he that beleueth that Jesus is the sonne of God: This Jesus Christe is he that came by water and bloude, not by water onelye, but by water and bloud. And it is the spyrite that beareth witnes, because the spyryte is trueth. For there are three Whiche beare record in heauen: the father, the Worde, and the holye ghost, and these thre are one. And there are three Which beare record in earth: the spyryte, and water, and bloude: and these three are one. If We receyue the wytnesse of men, the wytnesse of God is greater. For this is the wytnesse of GOD that is greater, Whiche he testified of his Sonne. He that beleueth on the sonne of God, hath the witnesse in hym selfe. He that beleueth not God, hath made hym a lyer, because he beleueth not the recorde that God gaue his sonne. And this is the re-

corde,

corde, how that God hath geuen vnto vs eternall lyfe, and this life is in his sonne. He that hath the sonne, hath life: and he that hath not the sonne of God, hath not lyfe.

The Gospell.

THe same daye at nyght, Whiche Was the fyrste daye of the Sabbothes, When the doores Were shut (Where the Disciples Were assembled together for feare of the Iewes) came Iesus and stoode in the middes, and sayed vnto theim: Peace bee vnto you. And When he had so sayed, he shewed vnto them his hands and his syde. Then Were the disciples glad When they sawe the Lord. Then sayed Iesus to them agayne: Peace be vnto you. As my father sente me, euen so sende I you also. And When he had sayde these Wordes, he breathed on them and sayd vnto them: receiue ye the holye ghoste. Whosoeuers sinnes ye remitte, they are remitted vnto theim. And Whosoeuers sinnes ye retayne, they are retayned. *Iohn. xx.*

The seconde Sunday after Easter.

The Collect.

ALmightie God, Which haste geuen thy holye sonne to be vnto vs, both a sacrifice for synne, and also an example of godly lyfe: Geue vs the grace that We may alWayes most thankfully receaue that his inestimable benefyt, and also dayly indeuour our selues to folowe the blessed steppes of his most holy lyfe.

The Epistle.

THis is thanke Worthye, yf a man for conscience toWarde GOD, endure griefe, and suffre Wronge vndeserued. For What prayse is it, yf When ye be bufeted for youre faultes, ye take it pacientlye: But and yf When ye doe Well, ye suffre Wronge and take it pacientlye, then is there thanke *i. Pet. ij.*

thanke With God. For herevnto verely Were ye called: For Christe also suffered for vs, leavinge vs an ensaumple that ye shoulde folowe his steppes, Which did no synne, neyther Was there guyle founde in his mouth: Which When he Was reuyled, reuiled not agayne: When he suffered, he threatned not: but committed the vengeaunce to him that iudgeth righteously, Which his owne selfe bare our synnes in his bodye on the tree, that We being deliuered from sinne, shoulde liue vnto righteousnesse. By Whose stripes ye Were healed. For ye Were as shepe goinge astraye, but are nowe turned vnto the shepeheard, and bishop of your soules.

The Gospell.

Iohn.x.

CHriste sayde vnto hys dyscyples: I am the good shepehearde: a good shepehearde geueth his life for the shepe. An hyred seruaunte, and he Whyche is not the shepehearde (neither the sheepe are hys owne) seeth the Wolfe comminge and leaueth the shepe and fleeth, and the Wolfe catcheth and scatterech the shepe. The hyred seruaunt fleeth because he is an hyred seruaunte and careth not for the sheepe. I am the good shepehearde, and knowe my sheepe, and am knowen of mine. As my father knoweth me, euen so knowe I also my father. And I geue my lyfe for the shepe: and other shepe I haue Which are not of this folde: Theim also muste I bringe, and they shall heare my voyce, and there shall be one folde and one shepehearde.

The thirde Sundaye.

The Collect.

ALmightye God, Whiche sheweth to all men that be in errour the light of thy trueth, to the entente that they maye returne into the Waye of ryghteousnesse. Graunte vnto all them that be admytted into the feloweshyppe of Christes relygion, that they maye eschewe those thynges that bee contrarye to theyr profession, and folowe all suche thynges as be agreable to the same, throughe

thyough our Lorde Jesus Christ.

Dearely beloued, I beseche you as Straungers i. Pet. ii.
and pylgremes, abstayne from fleshlye lustes
whiche fight agaynst the soule: and se that ye
haue honest conuersation amonge the Gentyles, that where as they backbite you as euyll
doers, they may se your good Workes, and prayse God in the
day of visitacion. Submitte yourselues therefore to euery
man for the Lordes sake, whether it be vnto the kinge as
vnto the chefe heed, either vnto rulers, as vnto them that
are sent of him for the punishment of euyll doers, but for the
laude of them that do well. For so is the Will of God, that
with well doinge, ye may stop the mouthes of foolishe and
ignorant men: as free, and not as hauyng the libertye for
a cloke of malicyousnes, but euen as the seruauntes of God.
Honoure all men, loue brotherlye felowshippe, feare God,
honoure the kynge.

The Gospell.

Iesus sayed to his disciples: After a Whyle ye *Iohn. xvi.*
shall not see me: and agayne after a Whyle ye
shall see me: for I goe to the father. Then sayd
some of his disciples betweene themselues: What
is this that he sayeth vnto vs: after a Whyle ye
shall not see me, and agayne after a Whyle ye shal see me, and
that I goe to the father: They sayd therefore: What is this
that he sayeth: after a Whyle: We cannot tell What he sayeth.
Iesus perceyued that they Woulde aske hym, and sayed
vnto them: ye enquyre of this betweene yourselues, because
I sayed: after a Whyle ye shall not see me, and agayne after
a Whyle ye shall see me. Verely, verely, I saye vnto you: ye
shall weepe and lamente, but contrarye Wyse the Worlde
shall reioyce. Ye shall sorowe, but youre sorowe shalbe tur-
ned to ioye. A Woman Whan she trauayleth hath sorowe, be-
cause her houre is come. But assoone as shee is delyuered
of the Chylde, shee remembreth no more the anguysshe,

for

for ioy that a man is borne into the world. And ye now
therefore haue sorowe: but I wyll se you agayne, and your
hearte shall reioyce, and your ioye shall no man take from
you.

The fourth Sunday.

The Collect.

ALmighty God, whiche doest make the myndes of all
fayethfull men to be of one wyll: Graunte vnto thy peo-
ple, that they maye loue the thyng whiche thou commaun-
dest, and desyre that whiche thou doest promise: that among
the sundry and manifolde chaunges of the world, our hear-
tes maye surely there be fixed, where as true ioyes are to be
founde: through Christe our Lorde.

The Epistle.

Iames. j.



Euery good gyft, and euery perfect gyft, is from
aboue, and commeth downe from the father
of lightes, with whom is no variablenes, nei-
ther shadowe of chaunge. Of his owne wyll
begat he vs with the worde of truth, that we
should be the fyrstfruites of his creatures. Wherefore (dere
brethren) let euery man be swifte to heare, slowe to speake,
slowe to wrath: For the wrath of man worketh not that
whiche is righteous before GOD. Wherefore laye apart
all fylthynesse, and superfluitie of malyciousnes, and receiue
with meknes the worde that is graffed in you, whiche is
able to saue your soules.

The Gospel.

Iohn. xvj



Ielus sayd vnto his Disciples: nowe I go my
way to him that sent me, & none of you asketh
me whether I goe. But because I haue sayde
such thinges vnto you, youre hartes are full of
sorowe. Neuertheles I tell you the trewth, it is
expedient for you that I goe away. For yf I goe not away,
that comforter wyll not come vnto you. But if I depart, I
wyll send him vnto you. And when he is come, he wyll re-
buke

bake the World of synne, and of ryghteousnesse, and of iudgement. Of synne, because they beleue not on me: Of ryghteousnesse, because I goe to my father, and ye shall see me no more: Of iudgement, because the prynce of this World is iudged already. I haue yet many thinges to say vnto you, but ye can not beare them awaye nowe: howbeit when he is come (which is the spirite of truth) he wyll leade you into all trueth. He shall not speake of him self, but whatsoeuer he shall heare, that shall he speake: and he wyll shewe you thinges to come. He shall glorifye me, for he shall receyue of mine, and shall shewe vnto you. All thinges that the father hath, are mine: therefore sayd I vnto you, that he shall take of mine, and shewe vnto you.

The Fyfte Sundaye.

The Collect.

LOrde, frō whome all good thinges do come: graunte vs thy humble seruauntes, that by thy holye inspiracion we maye thinke those thinges that be good, and by thy mercifull guiding maye perfourme the same, throughe our Lorde Iesus Christ.

The Epistle.

SEe that ye be doers of the worde, and not heaters only, deceiuing your owne selues. For yf any man heare the woorde, and declareth not the same by his workes, he is like vnto a man beholdinge his bodelye face in a glasse. For assone as he hath loked on him selfe he goeth his way, and forgetteth immediately what his fashion was. But who so loketh in the perfect lawe of libertie, and continueth therein (if he be not a forgetfull hearer, but a doer of the worke) the same shalbe happy in his dede. If any mā emong you seme to be deuoute, and refrayneth not his tongue, but deceiueth his owne hearte, this mannes deuotion is in vayne. Pure deuotion, and vndefyled before GOD the father is this: to vysette the fatherles and wydowes in theyr aduersytye, and

Iames. j.

and to kepe hym selfe vnspotted of the Worlde.

The Gospell.

Iohn. xvi.

VErely, verely I saye vnto you: Whatsoeuer ye aske the father in my name, he wyl geue it you Hitherto haue ye asked nothinge in my name. Aske, and ye shall receaue, that your ioye maye be full. These thinges haue I spoken vnto you by prouerbes. The time wyll come, when I shall no more speake vnto you by prouerbes: but I shall shewe you plainelye from my father. At that daye shall ye aske in my name: And I saye not vnto you that I wyll speake vnto my father for you: For the father hym selfe loueth you, because ye haue loued me, and haue beleued that I came oute from GOD. I wente oute from the father, and came into the Worlde. Agayne, I leaue the Worlde, and goe to the father. His Disciples sayde vnto yim: Loe, now thou talkest playnely, and speakest no prouerbe. Nowe are we sure that thou knowest all thinges, and nedest not that any man shoulde aske thee anye question: therefore beleue we that thou camest from God. Jesus aunswered them: now ye doe beleue. Beholde, the houre draweth nie and is alreadie come, that ye shall be scattered euery man to his owne, and shall leaue me alone. And yet am I not alone: for the father is with me. These wordes haue I spoken vnto you, that in me ye mighte haue peace, for in the Worlde shall ye haue tribulation: but be of good chere, I haue ouercome the Worlde.

The Ascention day.

The Collect.

GRaunt we beseche thee almighty God, that lyke as we doe beleue thy onelye begotten sonne oure Lorde to haue ascended into the heouens: so we may also in heart and minde thither ascende, and with hym continually dwell.

The Epistle.

In

IN the former treatyse (deare Theophilus) We haue spoken of al that Jesus began to doe and teach, vntil the daye in Whiche he Was taken vp, after that he thorough the holy ghost, had geuen commaundementes vnto the Apostles Whom he had chosen, to Whom also he shewed him selfe alyue after his passion (and that by many tokens) appearing vnto them forty dayes, and speakinge of the kyngedome of God, and gathered theim together, and commaunded them that they shoulde not depart from Jerusalem, but to wayt for the promis of the father, Wherof (sayth he) ye haue hearde of me. For John truly baptised With Water, but ye shalbe baptised With the holy ghoste, after these fewe dayes. When they therfore Were come together, they asked of him sayinge: Lorde, Wylte thou at this time restore agayne the kyngedome of Israell? And he sayde vnto them: It is not for you to know the times or the seasons Whiche the father hath put in his owne power. But ye shall receaue power after the holy ghoste is come vpon you. And ye shalbe Witnesses vnto me, not onely in Jerusalem, but also in al Jewry, and in all Samaria, and euen vnto the Worldes ende. *Actes.j.*

And When he had spoken these thinges, Whyle they beheld, he Was taken vp on hye, and a cloude receaued him vp out of theyr syght. And While they loked stedfastly vp toWarde heauen as he Wente, beholde, tWo men stoode by them in Whyte apparell, Whiche also sayed: Ye men of Galile, Whye stande ye gasyng vp into heauen? This same Jesus Which is taken vp from you into heauen, shall so come, euen as ye haue seene hym goe into heauen.

The Gospell.

JEsus appeared vnto the eleuen as they sate at meate: and caste in theyr teeth theyr vnbeleife and hardnes of heart, because they beleued not them Whiche hadde seen that he Was rysen agayne from the dead: and he sayd vnto them: *Mar.xvi.*

Goe

Goe ye into all the worlde, and preache the Goſpell to all creatures. he that beleueth and is baptiſed ſhalbe ſaued. But he that beleueth not ſhall be dampned: And theſe tokens ſhall folowe them that beleue. In my name they ſhall caſte out deuils, they ſhall ſpeake with newe tongues, they ſhall driue awaye ſerpentes. And if they drinke any deadlye thinge it ſhall not hurte them. They ſhall laye theyr hande on the ſicke, and they ſhall recouer. So then when the lorde had ſpoken vnto them, he was receaued into heauen, and is on the right hand of God. And they went forth, and preached euery where, the Lorde worcking with them, and confyrminge the worde with myracles folowinge.

The Sunday after

the Aſcention daye.

The Collect.

O God, the kynge of glorye, whiche haſte exalted thine onelye ſonne Jeſus Chriſte, with great triumphe vnto thy kingedome in heauen: We beſeche thee leaue vs not comfortles, but ſend to vs thyne holye ghoſte to comforte vs, and exalte vs vnto the ſame place, whither oure Sauioure Chriſte is gone before; who liueth and reygneth. &c.

The Epiſtle.

j. Pe. iiij.

The ende of all thinges is at hand: be ye therefore ſobre, and watche vnto prayer. But aboue all thinges haue feruente loue among your ſelues: for loue ſhall couer the multitude of ſynnes. Be ye herberous one to another without grudging As euery man hath receyued the gyfte, euen ſo miniſter the ſame one to another, as good miniſters of the manifold graces of GOD. If anye manne ſpeake, lette hym talke as the wordes of God. If anye manne miniſter, let hym doe it as of the habylytye whiche GOD miniſtreth to hym: that

God

God in all thynges maye be glorifyed thorowe Jeſus Chryſte: to whome be prayſe and dominion for euer and euer, Amen.

The Goſpell.

When the comforter is come whome I will ſende vnto you from the father (euen the ſpirite of trueth, which proceedeth of the father) he ſhall teſtifie of me. And ye ſhall beare witnes alſo, becauſe ye haue been with me from the beginnynge. Theſe thynges haue I ſayed vnto you, becauſe ye ſhoulde not bee offended. They ſhall excommunicate you: yea, the time ſhall come, that whoſoeuer kylleth you, will thynke that he doeth God ſeruice. And ſuche thynges will they doo vnto you, becauſe they haue not knowen the father, neyther yet me. But theſe thynges I haue tolde you, that when the time is come, ye maye remembre then that I tolde you. Ioh. xv.

Whitſonday.

The Collect.

God, which as vpon this day haſt taught the hartes of thy faithfull people, by the ſendynge to them the light of thy holy ſpirite: Graunte vs by the ſame ſpirite to haue a right iudgement in all thynges, and euermore to reioyce in hys holye comforte, through the merites of Chriſte Jeſu oure Sauiour: Who liueth and raygneth with thee in the vnitie of the ſame ſpirit, one god World without ende.

The Epiſtle.

When the fiftie dayes were come to an end, thei were all with one accorde together in one place. And ſodenly there came a ſounde from heauen, as it had ben the cõming of a mighty wind, & it filled all the houſe where they ſate. And there apeared vnto them clouen tonges, like as thei had ben of fier, & it ſat vpõ eth one of them, & thei wer all Act. ii.

filled with the holy ghost, & began to speake with other tonges, euen as the same spirite gaue them vtterance. Then were dwelling at Ierusalē Iewes, deuoute men out of euery nacion of them that are vnder heauen. Whē this was noysed aboute, the multitude came together & were astonied, because that euery mā heard them speake with his owne language: They wondred all and merueyled, saying amonge themselues: beholde, are not all these which speake of Galile? And howe here we euery man his owne tongue wherein we were borne? Parthians, and Medes, and Elamites, and the inhabiters of Mesopotamia, and of Iewrye, and of Capadocia, of Pontus and Asia, Phrigia, and Pamphilia, of Egypte, and of the parties of Libia, which is beside Syren, and straūgers of Rome, Iewes and Proselites, Greekes and Arabians, we haue heard them speake in oure owne tongues the great workes of God.

The Gospell.

Joh xiiii

IEsus sayed vnto his Disciples: Yf ye loue me keepe my commaundementes, and I wyll praye the father, and he shall geue you another comforter, that he maye abyde wyth you for euer: euen the Spirite of trueth, whome the worlde can not receyue, because the world seeth him not, neither knoweth him. But ye knowe hym, for he dwelleth wyth you, and shall bee in you. I wyll not leaue you comfortlesse, but wyll come to you. Yet a lytle whyle, and the worlde seeth me no moore: but ye see me. For I lyue, and ye shall lyue. That daye shall ye knowe that I am in my father, and you in me, and I in you. He that hath my commaundementes and kepeth them, the same is he that loueth me. And he that loueth me, shal be loued of my father, and I will loue him, and will shewe myne owne selfe vnto him. Judas saieth vnto him (not Judas Iscarioth:) Lorde, what is done that thou wylt shew thy self vnto vs, and not vnto the worlde? Iesus answered, and sayde vnto them: yf a man loue me, he wyll keepe my sayinges, & my father

father wil loue him: and we wil come vnto him, & dwel with him. He that loueth me not, keepeth not my sayinges. And the word which ye heare is not mine, but the fathers which sent me. These thinges haue I spokē vnto you, beinge yet presente with you. But the comforter which is the holy goste whō my father will sende in my name, he shal teache you all thinges, & bring all thynges to your remēbraunce whatsouer I haue saied vnto you. Peace: I leaue with you: my peace I geue vnto you. Not as the worlde geueth geue I vnto you. Let not your heartes be greued neither feare. Ye haue harde how I saide vnto you: I goe, and come againe vnto you. Yf ye loued me, ye wouide verely reioyce, because I saied, I go vnto the father. For the father is greater then I. And now I haue shewed you before it come, that when it is come to passe, ye might beleue. Hereafter wil I not talke manye wordes vnto you. For the Prince of this worlde commeth, and hath nought in me. But that the worlde maye knowe that I loue the father. And as the father gaue me commaundement, euen so doe I.

Monday in Whit

son weeke.

The Collect.

God which. &c. (Is vpon Whitsunday.)

The Epistle.

Act. x.

THen Peter opened his mouthe and saied: of a trueth I perceyue that there is no respecte of persones with God: but in all people, he that feareth him, and worketh righteousnes, is accepted with him. Ye knowe the preaching that God sent vnto the children of Israell, preaching peace by Iesus Christ whiche is Lord ouer al thinges: which preaching was published throughoute all Iewrie (and begaune in Galile after the baptisme whiche Ihon preached) howe God annoynted Iesus of Nazareth with the holy ghost

and with power. Whiche Iesus went aboute, doynge good, and healinge all that were oppressed of the deuill. For God was with him. And we are witnesses of all thynges whiche he did in the land of the Iewes, and at Ierusalem, whom they slew, and hanged on a tree: Him God raised vp the thirde day, and shewed him openlye, not to all the people, but vnto vs witnesses (chosen before of God for the same entent) which did eate & drinke with him after he arose from death. And he commaunded vs to preache vnto the people, and to testifie that it is he, whiche was ordeyned of God to bee the iudge of quicke & dead. To him geue all the Prophetes witnesse, that through his name who so euer beleueth in him shall receiue remission of sinnes. While Peter yet spake these woordes, the holye ghost fell on all them whiche heard the preachinge. And they of the circumcision whiche beleued, were astonied, as manye as came with Peter: because that on the Gentiles also was shedde out the gift of the holye ghoste. For they heard them speake wyth tōgues & magnifie god. Then answered Peter: can any man forbidde water that these shoulde not be baptised which haue receyued the holy ghost as well as we: and he commaunded them to bee baptised in the name of the Lorde. Then praied they him to tarye a fewe dayes.

The Gospell.

Iohn. iii

SO God loued the worlde, that he gaue his onely begotten soune, that whosoeuer beleueth in him shoulde not perysshe, but haue euerlastynge lyfe. For God sent not hys soune into the world to condemne the worlde, but that the worlde through him might bee saued. But he that beleueth on hym, is not condemned. But he that beleueth not, is condemned already, because he hath not beleued in the name of the onelye begotten soune of God. And this is the condemnacion: that light is come into the worlde, and men loued darkenes more then lighte, because their deedes were euyl. For euerye one that euill doeth, hateth the lighte, neither commeth

to

to the light, least his dedes shoulde be reproued. But he that doth the truth, commeth to the light that his dedes may be knowen, how that they are wrought in God.

¶ The tuesday after Whitsunday.

The Collect.

¶ God which. &c. (As vpon Whitsunday.)

The Epistle.

WHen the Apostles whiche were at Jerusalem hearde saye, that Samaria had receyued the worde of God, they sent vnto them Peter and John. Which when thei were come downe, prayed for them that they might receyue the holye ghoste. For as yet he was come on none of them, but thei were baptised onely in the name of Christ Jesu. Then they layed their handes on them, and they receyued the holy ghost. Act. viii.

The Gospell.

VErelye, verelye, I saye vnto you: he that entreth not in by the doore into the sheepefolde, but clymeth vp some other waye, the same is a theefe and a murtherer. But he that entereth in by the doore, is the Shepheard of the sheepe: To him the porter openeth, and the sheepe heare his voyce, and he calleth his owne sheepe by name, and leadeth them out. And when he hath sent forth his owne sheepe, he goeth before them, and the sheepe folowe him: for they knowe his voyce. A straunger will they not folowe, but will flee from hym, for they knowe not the voyce of straungers. This proverbe spake Jesus vnto them, but they vnderstode not what thinges they were, whiche he spake vnto them. Then saied Jesus vnto them againe: Verelye, verely, I saye vnto you: I am the doore of the sheepe. All (euen as manye as came before me) are theues and murtherers. Iohn. x.

the shepe did not heare them. I am the doore, by me if any entre in, he shall be safe, and shall go in and oute, and finde pasture. A theefe commeth not but for to steale, kyll, and destroy. I am come that they might haue lyfe, and that they might haue it more aboundantly.

Trinity sonday.

The Collect.

ALmightie and euerlasting God, whych hast geuen vnto vs thy seruauntes, grace by the confession of a true faith to acknowledge the glorye of the eternall trinitye, and in the power of the deuine Maiestie to woorshippe the vnitie: We beseche thee, that through the stedfastnes of this faith we may euermore be defended from all aduersitie, which liuest and raygnest one God, world without ende. Amen.

The Epistle.

Apo.iiij AFter this I looked, and behold, a doore was open in heauen, and the first voyce whyche I hearde, was as it were of a trompet, talkynge wyth me, which said: come vp hither, & I will shewe thee thinges which must be fulfilled hereafter. And immediatelye I was in the spirite: And behold, a seat was set in heauē, & one sat on the seat. And he that sat was to looke vpon like vnto a Jasper stone, and a Sardine stone. And ther was a rayne bowe about the seate, in sight like vnto an Emerauld. And about the seat were .xxiiii. seates. And vpon the seates .xxiiii. elders sittinge, clothed in whyte raiment, and had on their heades crownes of gold. And out of the seate proceded lightninges, and thunderinges and voyces: and there wer seuen lampes of fire burning before the seat, which are the seuen spirites of god. And before the seate there was a sea of glasse lyke vnto Christal, and in the middes of the seate, and round about the seate were foure beastes full of eyes before and behinde.

And

And the first beast was like a Lion: and the second beast like a Calf: and the third beast had a face as a man: and the fourth beast was like a flying Eagle. And the foure beastes had eche of them syxe wynges aboute hym, and they were full of eyes within. And they did not rest daye neither night, saying: Holy, holy, holy, lord God almyghtie, which was, and is, and is to come. And when those beastes gaue glory and honour, and thankes to him that satte on the seate (whyche lyueth for euer and euer) the xxiiii. elders fell downe before him that sat on the throne and worshipped him that liueth for euer, and cast theyr crownes before the throne, saying: thou art worthy, O Lord (our God) to receiue glory and honour, and power: for thou hast created all thinges, and for thy wylles sake they are and were created.

The Gospell.

Ioh. iii.

There was a man of the Pharisees named Nicodemus, a Ruler of the Iewes, the same came to Iesus by night, and sayd vnto him: Rabbi, wee knowe that thou art a teacher come from God: for no man coulde doo suche miracles as thou doest, except God were with him. Iesus aunswered and sayde vnto him: Verelye, verelye, I saye vnto thee: except a man be borne from aboue, hee cannot see the kyngdome of God. Nichodemus sayde vnto hym: howe can a man be borne when he is olde: can he enter into his mothers wombe and be borne againe: Iesus aunswered: verely, verelye, I saye vnto thee, except a man bee borne of water, and the spirite, hee cannot enter into the kyngdome of God. That which is borne of the flesh, is flesh: And that which is borne of the Spirite, is Spirite. Wer-uayle not thou that I sayde to thee, ye muste bee borne from aboue. The wynde bloweth where it lusteth, and thou hearest the sounde thereof, but thou canst not tell whence it commeth, nor whether he goeth: So is euerye one that is borne of the Spirite. Nichodemus aunswe-

 red

red and ſaid vnto him: how can theſe thinges be? Jeſus aunſwered and ſaid vnto him: art thou a maiſter in Iſrael, and knowest not theſe thinges? Verelye, verelye, I ſay vnto thee: we ſpeake that we know, and teſtify that we haue ſene, and ye receiue not our witneſſe. If I haue told you earthly thinges, and ye beleue not: howe ſhall ye beleue if I tel you of heauenly things? And no man aſcendeth vp to heauen, but he that came downe from heauen, euen the ſonne of man whiche is in heauen. And as Moſes lift vp the ſerpent in the wildernes, euen ſo muſt the ſonne of man be lyfte vp: that whoſoeuer beleueth in him periſh not, but haue euerlaſting life.

¶ The firſt ſonday after Trinity Sunday.

The Collect.

GOd the ſtrength of all them that truſt in thee, mercyfully accept our prayers: And becauſe the weakenes of our mortall nature can do no good thyng without thee: graunt vs the helpe of thy grace, that in keepyng of thy commaundementes, we may pleaſe thee both in will and dede: through Jeſus Chriſt our Lord.

The Epiſtell.

1. Joh. iii. DEarely beloued, lette vs loue one another: for loue commeth of God, And euerye one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God: for God is loue. In thys appeareth the loue of God to vs warde, becauſe that God ſent hys onelye begotten ſonne into the worlde, that we might liue through him. Herein is loue, not that we loued God, but that he loued vs, and ſent his ſonne to be the agrement for our ſinnes. Dearelye beloued, if god ſo loued vs, we ought alſo one to loue another. No man hath ſene god at anye tyme. If we loue one another, god dwelleth in vs, and his loue is perfect in vs. Hereby knowe we that we dwell in hym, and hee in vs,

in vs, becauſe he hath geuen vs of his Spirite. And wee haue ſeen and do teſtifie that the father ſent the ſonne to be the ſauiour of the worlde: whoſoeuer confeſſeth that Ieſus is the ſonne of god, in hym dwelleth god, and he in god. And we haue knowen and beleued the loue that god hath to vs. God is loue, and he that dwelleth in loue dwelleth in god, and god in him. Herein is the loue perfect in vs, that we ſhould truſt in the day of iudgement. For as he is, euen ſo are we in this worlde. There is no feare in loue, but perfecte loue caſteth out feare: for feare hath paine fulnes. He that feareth is not perfect in loue. We loue hym, for he loued vs firſt. If a man ſaye: I loue god, and yet hate his brother, he is a lyer. For howe can he that loueth not his brother whom he hath ſeene, loue god whom he hath not ſeue? And this commaundement haue we of hym: that he whyche loueth god, ſhould loue hys brother alſo.

The Gospell.

There was a certaine riche man, which was clothed in purple and fyne whyte, and fared deliciouſlye euerye daye: And there was a certayne begger named Lazarus, whyche laye at hys gate full of ſores, deſyryng to bee refreſhed wyth the crummes whyche fell from the ryche mans boorde, and no manne gaue vnto hym. The dogges came alſo and lycked hys ſores. And it fortuned that the begger dyed, and was caryed by the aungelles into Abrahams boſome. The rich man alſo dyed and was buried: and beyng in hell in torments, he lyfte vp hys eyes and ſawe Abraham a farre of, and Lazarus in his boſome, and he cryed and ſayde: father Abraham haue mercye on mee, and ſende Lazarus, that he maye dyppe the typpe of hys fynger in water, and coole my tong, for I am tormented in this flame. But Abraham ſayd: Sonne remembre that thou in thy lyfe tyme receyueddſt thy pleaſure, and contrarywyſe Lazarus receyued paine. But nowe he is comforted and thou Luk. xvi

thou art punished. Beyonde all thys, betwene vs and you there is a great space set, so that they which would go from hence to you cānot: neyther may come frō thence to vs. Then he saide: I praye thee therefore father, sende him to my fathers house (for I haue fiue brethren) for to warne them, least they come also into this place of torment. Abraham saide vnto him: they haue Moyses and the Prophetes, let them heare them. And he said: nay father Abraham, but if one come vnto them from the dead they will repent. He sayde vnto him: if they heare not Moyses and the Prophetes, neyther will they beleue though one rose from death againe.

The second sonday.

The Collect.

LOrde make vs to haue perpetuall feare and loue of thy holy name, for thou neuer fayleste to helpe and gouerne them, whom thou doest bryng vppe in thy stedfast loue. Graunt this &c.

The Epistle.

MErualle not my brethren, though the worlde hate you. We knowe that wee are translated from death vnto life, because we loue the brethren. He that loueth not hys brother, abydeth in death. Whosoeuer hateth hys brother, is a manslear. And ye knowe that no manslear hath eternall lyfe abiding in him. Here by perceiue we loue, because he gaue his lyfe for vs, and we ought to geue our lines for the brethren. But who so hath this worldes good, & seeth his brother haue neede, and shutteth vp his compassion from him, howe dwelleth the loue of God in him? My babes, let vs not loue in woorde, neyther in tounge: but in deede and in veritye. Hereby we knowe that we are of the veritie, and cānne quiet our hartes before him. For if our hart condempne vs, God is greater then oure hearte, and knoweth all thynges. Deare ye beloued, if our hearte condempne vs not

not, then haue we trust to God warde, and whatsoeuer we aske, we receyue of him, because we kepe his commaundementes, and do those thinges which are pleasant in his sight. And this is his commaundement, that wee beleue on the name of his soune Jesus Christe, and loue one another, as he gaue commaundement. And hee that kepeth his commaundementes, dwelleth in him, and he in him: and hereby we know that he abideth in vs, euen by the spirite which he hath geuen vs.

The Gospell.



Certaine man ordeyned a great supper, & bad many, and sent his seruāt at supper tyme, to saye to them that were bidden: come, for all thinges are now ready. And they al at once begā to make excuse. The firste sayde vnto him: I haue bought a farme, & I must nedes go & see it, I pray thee haue me excused. And an other saide, I haue boughte fiue yoke of Oxen, & I go to proue them, I pray thee haue me excused. And another said: I haue maryed a wyfe, & therefore I cannot come. And the seruaunt returned & brought hys maister word againe thereof. Then was the good man of the house displeased & said vnto his seruaunt: go oute quickly into the stretes and quarters of the city, & bryng in hither the poore & feble, and the halt and blinde. And the seruaunt said: Lord, it is done as thou hast commaūded, and yet there is rowme. And the Lord saide vnto the seruaunt: go out into the hye waies and hedges, and compel them to come in, that my house maye be filled. For I say vnto you, that none of these men which were bidden shal tast of my supper. Lu. xiiii.

The third Sonday.

The Collect.

LOrde, we beseche thee mercyfully to heare vs, and vnto whom thou haste geuen an hartye desyre to

pray

prayr: graunte that by thy mightie ayde we maye be defended, throughe Jesus Christ our Lorde.

The Epistell.

i. Pet. v. Submitte youre selues euerye man one to another, knit your selues together in lowlines of minde. For God resisteth the proude, and geueth grace to the humble. Submitte youre selues therefore vnder the mightie hande of God, that he may exalte you when the time is come. Cast all your care vpon him, for he careth for you. Be sobre, and watche for your aduersary the deuil, as a roaring Lion, walketh about, seeking whome he may deuoure, whom resist stedfast in the faith: knowyng that the same afflictions are appointed vnto your brethren, that are in the World. But the God of all grace which hath called vs vnto his eternall glory by Christe Jesu, shall his owne selfe (after that ye haue suffered a litle affliction) make you perfecte, settle, strengthe, and stablishe you. To him bee glorye and dominion for euer and euer. Amen.

The Gospell.

Luk. xv Then resorted vnto him all the Publicans and sinners for to heare him. And the Pharises & Scribes murmured, saying: He receyueth synners and eateth with them. But he put forth this Parable vnto them, saying: what man among you hauing a hundreth shepe (if he lose one of them) doeth not leaue nynetie and nine in the wildernesse, and goeth after that whiche is loste, vntill he finde it? And when he hath founde it, he layeth it on his shoulders with ioye. And assoone as he cometh home, he calleth together his louers and neyghbours, saying vnto them; Reioyce with me, for I haue founde my shepe whiche was lost, I saye vnto you, that likewise ioye shalbe in heauen ouer one synner that repenteth, more then ouer nynetie and nine iust persones

whiche

which neede no repentaunce: Either what woman hauyng ten grotes (yf she lose one) doth not light a candle & swepe the house, and seke diligently till she find it? and when she hath fouud it, she calleth her louers & her neighbours together, sayinge: Reioyce wyth me, for I haue founde the grote, which I lost. Like wise, I say vnto you shall there be ioy in the presence of the Aungels of God, ouer one synner that repenteth.

The fourth sonday.

The Collect.

GOd, the protector of all that truste in thee, without whom nothing is stronge, nothing is holy, encrease and multiplie vpon vs thy mercye, that thou being our ruler and gide, we maye so passe through thynges temporall, that wee finallye lose not the thynges eternall: graunte thys heauenlye father, for Jesus Christes sake our Lorde.

The Epistell.

I Supvose that the afflictions of this life, are not worthy of the glorie whiche shalbe shewed vpon vs. For the feruent desyre of the creature abideth lokyng when the sonnes of god shall appeare, because the creature is subdued to vanitie against the wyll therof, but for hys wyll whiche hath subdued the same in hope. For the same creature shall be delyuered from the bondage of corruption, into the glorious libertie of the sonnes of God. For we knowe that euerye creature groneth wyth vs also, and trauayleth in payne, euen vnto thys tyme, not onelye it, but we also whyche haue the fyrst fruites of the spirite, mourne in our selues also, Ro.viii.

and

and waite for the adoption (of the children of God) euen the deliuerance of our bodies.

The Gospell.

Luk. vi.



BE ye merciful as your father also is merciful. Iudge not, & ye shall not be iudged: condemne not, and ye shal not be condemned. Forgiue and ye shalbe forgiuen. Geue and it shalbe geuen vnto you: good measure and pressed downe, & shaken together, and running ouer, shall men geue into your bosomes. For with the same measure that ye mete withal, shal other men mete to you againe. And he put forth a similitude vnto them. Can the blinde leade the blinde: do they not both fall into the ditche? The disciple is not aboue his maister: euery man shalbe perfect, euen as his maister is. Why seest thou a mote in thy brothers eye, but considerest not the beame that is in thyne owne eye? Either how canst thou say to thy brother: Brother let me pull out the mote that is in thyne eye, when thou seest not the beame that is thine own eye? first thou ypocrite, caste oute the beame oute of thyne owne eye, then shalte thou see perfectlye to pull oute the mote that is in thy brothers eye.

The.v. Sonday.

The Collect.

GRaunt Lord, we beseche thee, that the course of this worlde maye bee so peaceably ordred by thy gouernaunce, that thy congregation maye ioyfullye serue thee in all godly quietnes: through Iesus Christ our Lorde.

The Epistle.

We



BE you all of one minde, and of one hart, loue as brethren, be pitifull, be curteous (mecke) not rendring euill for euill, rebuke for rebuke: but contrarywise blesse, knowing that ye are therevnto called, euen that ye shoulde bee heyres of the blessynge. For he that doth long after lyfe, & loueth to see good dayes: let him refrayn hys tonge from euyll, and his lippes that they speake no guyle. Let him eschewe euill and doe good, let him seeke peace and ensue it. For the eies of the lord are ouer the righteous, and his eares are open vnto their prayers. Again, the face of the lord is ouer them that doe euil. Moreouer who is he that wil harme you, if ye folow that which is good? yea happye are ye yf auy trouble happen vnto you for righteousnes sake. Be not ye afraied for any terrour of them neyther bee ye troubled, but sanctifie the Lorde God in your heartes. 1.Pe.iii.

The Gospell.

IT came to passe, that (when the people preased vpon him, to heare the worde of God) he stode by the lake of Genazareth, and sawe two shippes stande by the lakes syde, but the fyshermen were goue oute of them, and were washynge theyr nettes. And he entred into one of the shyppes (whyche partayned to Symon) and prayed hym that he would thruste out a lytle from the lande. And he sate downe, and taughte the people oute of the shyppe. When he hadde lefte speakynge, he saied vnto Simon: launche oute into the depe, and let slippe your nettes to make a draught. And Simon answered and saide vnto hym: Maister, wee haue laboured all night, and haue taken nothynge. Neuertheles at thy commaundemente I wyll lose foorth the nette. And when they hadde so doone, they inclosed Luke.v.

a great

a greate multitude of fysshes. But they were brake, and they beckened to they fe lowes (whiche were in the other shyp) that they shoulde come & helpe them. And they came and filled bothe shippes, that they sonke agayne. When Simon Peter sawe this, he fell downe at Jesus knees, sayinge: Lorde goe from me, for I am a synnefull mā. For he was astonied and al that were with him, at the draught of fysshes whiche they had taken, & so was also James & John the sonnes of zebede, whiche were parteners with Simon. And Jesus sayed vnto Symon: feare not, from hence forth thou shalte catche men. And they broughte the shippes to lande, and forsoke all and followed hym.

The.vj.sonday.

The Collect.

GOD whyche haste prepared to theym that loue thee, suche good thynges as passe all mannes vnderstandynge: powre into oure heartes such sone towarde thee, that we louynge thee in all thynges, may obtayne thy promyses, whiche excede all that we can desyre through Jesus Christ our Lorde.

The Epistle.

Ro. vi

KNowe ye not, that all wee whyche are baptysed in Jesus Christe, are baptysed to dye wyth hym? Wee are buryed then wyth hym by baptisme for to dye. That lykewyse as Christ was raysed from deathe by the glorye of the Father, euen so wee also shou de walke in a newe lyfe. For yf wee bee grafte in death lyke vnto hym, euen so shall wee bee partakers of the holye resurrection. Knowynge thys

that

that your olde man is crucified with him also, that the body of sinne might vtterly be destroyd, that henceforth we shuld not be seruants vnto sinne. For he that is dead is iustified from sinne. Wherefore if we bee dead with Christ, we beleue that we shall also liue with him, knowyng that Christe beynge rayled from death, dieth no more. Death hath no more power ouer him. For as touching that he died, he died concerning synne once: and as touchinge that he liueth, he liueth vnto god. Likewise cõsidre ye also, that ye are dead as touchinge synne, but are aliue vnto god, through Iesus Christ our Lorde.

The Gospell.

IEsus saied vnto his disciples: except your righteousnes exceade the righteousnes of the Scribes & Phariseis, ye can not entre into the kingdome of heauen. Ye haue heard that it was saied vnto them of old time. Thou shalt not kyll. Whosoeuer kylleth shalbe in daunger of iudgemẽt. But I saye vnto you: that whosoeuer is angrie with his brother (vnaduisedly) shalbe in daunger of iudgement. And who soeuer say vnto his brother, Racha: shalbe in daunger of a coũsell. But who soeuer saieth, thou foole shalbe in daunger of hell fyre. Therfore yf thou offerest thy gift at the altare, and there remembrest that thy brother hath oughte agaynst thee, leaue there thine offring before the altare, & go thy way first, & be reconciled to thy brother, and then come & offer thy gifte. Agree with thine aduersarie quickly, whiles thou art in the waye with him, least at anye time the aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the minister, and then thou be cast in prison. Verely I saye vnto thee, thou shalte not come thence, till thou haue payed the vttermost farthynge. Mat. v.

The.vij.sonday.

The Collect.

LOrd of all powre & might, which art the auctour and geuer of al good thinges: graffe in our hartes the loue

of thy name, increase in vs true religiō, nourish vs with all goodnes, and of thy great mercy kepe vs in the same: Through Jesus Christ our Lorde.

The Epistle.

Ro.vi. I Speake grossly, because of the infirmitie of youre flesh. As ye haue geuen your membres seruantes to vnclennes, and to iniquitie (from one iniquitie to another) euen so nowe geue ouer your membres seruantes vnto righteousnes, that ye may be sāctified. For when ye wer seruauntes of sinne, ye were voide of righteousnes. What fruit had you thē in those thinges, wherof ye are now ashamed: for the ende of those thinges are death. But now are ye deliuered from sinne, & made the seruauntes of god, & haue your fruit to bee sanctified, & the ende euerlasting life. For the reward of sinne is death but eternall life is the gifte of god, through Jesus Christ our Lord.

The Gospell.

mat. viii IN those daies, when there was a very great cōpany, & had nothing to eate: Jesus called his disciples vnto him, & saied vnto them: I haue compassion on the people, because they haue bren now with me three daies, and haue nothing to eate: and if I sende them away fasting to their owne houses, thei shal faint by the way: for diuers of them came from farre. And his disciples answered him: Where shuld a man haue bread here in the wyldernes, to satisfie these? And he asked them: how many loaues haue ye? They sayd seuen. And he commaunded the people to sit downe on the ground. And he toke the seuen loaues: and when he had geuen thankes, he brake and gaue to his disciples to set before them. And thei did set them before the people. And they had a few smal fishes. And when he had blessed, he commaunded them also to bee set before them. And they dyd eate, & wer sufficed. And they toke vp of the brokē meate that was lefte, seuen baskettes full. And they that dyd eate, wer about foure thousand. And he sent thē away.

¶ The

The.viij.londay.

The Collect.

GOd, whose prouidence is neuer deceyued: We humbly beseche thee, that thou wilt put awaye from vs all hurtfull thinges, and geue those thinges whiche be profitable for vs, through Jesus Christ our lorde.

The Epistle.



BRethren, we are debters not to the flesh to liue after the flesh. For if ye liue after the flesh ye shall die. But if ye through the spirit do mortifie the dedes of the body, ye shall liue. For almany as are led by the spirit of god, thei are the sonnes of God. For ye haue not receiued the spirit of bondage to feare anye more, but ye haue receyued the spirit of adopciō, wherby ye crie: abba father. The same spirit certifieth our spirit, that we are the sonnes of god If we be sōnes, thā are we heires: the heires I meane of god, & heires annexed with Christ, yf so be that we suffer with him, that we may be glorified together with him. Ro.viii.

The Gospell.

BEware of false prophetes, which come to you in shepes clothing, but inwardly they are rauening wolues. Ye shal know them by their fruites. Doe men gather grapes of thornes: or figges of thistles: euē so euerye good tree, bringeth forth good fruites. But a corrupt tree bringeth forth euill fruites. A good tree can not bring forth bad fruites, neither can a bad tree bring forth good fruites. Euerye tree that bringeth not forth good fruit, is hewen down, and cast into the fier. Wherfore by their fruits ye shal know thē. Not euery one that saith vnto me, lord, lord, shal enter into the kingdome of heauen: but he that doth the wil of my father whiche is in heauen, he shall entre into the kyngdome of heauen. Mat.vii

The .ix. sonday.

The Collect.

GRaunt vs lorde we beseche the, the spirite to thinke and do alwaies such thinges as be rightful that we which cannot be without the, may by thee be able to liue according to thy will: through Jesus Christ our lorde.

The Epistle.

1.Cor.x BRethren, I woulde not that ye shoulde bee ignoraunte, how that our fathers were all vnder the cloude, and al passed through the sea, and were al baptised vnder Moyses in the cloude, and in the sea, and did all eate of one spirituall meate, and did all drinke of one spirituall drinke. And they dranke of one spirituall Rocke that followed them, whiche Rocke was Christe. But in many of them had God no delight. For they were ouerthrowen in the wildernes. These are ensaumples to vs, that we should not lust after euyl thinges, as they lusted. And that ye should not, be worshippers of ymages, as were some of them, accordinge as it is written: The people sate downe to eate and drinke, and rose vp to playe. Neither let vs bee defiled with fornication, as some of them were defiled with fornication, and fell in one day thre and twentie thousand. Neither let vs tēpte Christe, as some of them tempted, and were destroied of serpents. Neither murmure ye, as some of them murmured, and were destroied of the destroyers. All these thinges happened vnto them for ensaumples: But are written to putte vs in remembraunce, whome the endes of the worlde are come vpon. Wherefore, lette hym that thinketh he standeth, take heede leste he fall. There hath none other temptation taken you, but suche as followed the nature of man. But God is faithfull, which shal not suffer you to bee tempted aboue your strength: but shall in the middes of temptation, make a way that you may be able to beare it.

The

The Gospell.

IEsus saied to his disciples: There was a certain riche man, whiche had a stewarde, and the same was accused vnto him, that he had wasted hys goodes. And he called hym, and sayed vnto him: howe is it that I heare thys of thee? Geue accomptes of thy Stewardshyp, for thou mayest bee no longer Steward. The Stewarde sayde within him selfe: what shall I doe? for my maister taketh awaye from me the stewardshyppe. I cannot dygge, and to begge I am ashamed. I wote what to do, that whē I am put out of the stewardshyp, they may receyue me into their houses. So when he had called al his maisters debters together, he saied vnto the first: how much owest thou vnto my maister? And he sayed: an hundred tunnes of oyle. And he saied vnto him take thy bill & sit downe quickly, & write fiftie. Then saied he to another: how much owest thou? and he sayed an hundred quarters of wheate. He saied vnto him: take thy bill & write foure skore. And the lord commended the vniust steward, because he had done wisely. For the children of this world are in their nation wiser then the children of light. And I say vnto you: Make you frendes of the vnrighteous Mammon that whē ye shal haue nede, they may receyue you into euerlasting habitacions. Luk.xvi

The.x.sonday.

The Collect.

LEt thy mercyful eares, O lord, be open to the praiers of thy humble seruantes: and that they may obtaine their pititions, make them to aske such thinges as shal please thee: through Iesus Christ our lorde.

The Epistell.

COncernynge spirituall thynges (brethren) I woulde not haue you ignoraunte. Ye know that ye were Gentyles, and wente youre waye vnto dūme ymages, euen as ye were led. Wherefore I declare vnto you, that no man speakynge by the spirite of God, i. cor. xii

defieth Jesus. Also no mā can say that Jesus is the lord but by the holy ghost: there are diuersities of giftes, yet but one spirite. And there are differences of administrations, and yet but one lord. And ther are diuers maners of operations, and yet one god, which worketh all in al. The gifte of the spirite is geuen to euerye man, to edifie withall. For to one is geuen thrugh the spirite, the vtterauuce of wisedom: to another is geuen the vtteraūce of knowledge by the same spirite. To another is geuen faith by the same spirite. To another the gift of healing by the same spirite. To another power to do miracles. To another prophecy. To another iudgemēt to discerne spirites. To another diuers tongues. To another the interpretation of tongues: by these all worketh the self same spirite, deuidyng to euery man a seuerall gift, euen as he wyll.

The Gospell.

luk.xix

AND when he was come nere to Hierusalem, he beheilde the citie, & wepte on it, saying. If thou hadst knowen those thinges whiche belonge vnto thy peace, euē in this thy day thou wouldest take hede. But nowe are they hid from thine eyes: For the daies shall come vnto thee, that thy enemies shal cast a banke about thee, and compasse thee round, and kepe thee in on euery side, and make thee euen with the grounde, and the children whiche are in thee. And they shall not leaue in thee one stone vpon another, because thou knowest not the time of thy visitation. And he went into the temple and beganne to caste oute them that solde therein, and them that bought, saying vnto them: It is written, my house is the house of praier, but ye haue made it a denne of theues. And he taught dayly in the temple.

¶ The .xj. sonday

The Collect.

GOd which declarest thy almighty power, most chiefly in shewing mercy & pitie: geue vnto vs abūdantlye

lye thy grace, that we runnynge to thy promyses, maye bee partakers of thy heauenly treasure: through Iesus Christ our Lorde.

The Epistle.

BRethren, as pertaynynge to the gholspell, whiche I preached vnto you, whiche ye haue accepted, and in the whiche ye continue, by the whiche ye are also saued: I doe you to wete after what maner I preached vnto you, yf ye keepe it, excepte ye haue beleued in vayne. 1.cor.xv

For fyrste of all, I delyuered vnto you that which I receyued, howe that Christ died for our synnes, agreyng to the scriptures: And that he was buryed, and that he rose agayne the thyrde daye accordynge to the scriptures: And that he was seene of Cephas, then of the twelue. After that he was seen of moe then fyue hundred brethren at once, of whiche manye remayne vnto thys daye, and many are fallen a slepe. After that apeared he to Iames, then to all the Apostles. And laste of all he was seen of me, as of one that was borne out of due time. For I am the least of the apostles, which am not worthy to be called an apostle, because I haue persecuted the congregation of god. But by the grace of God, I am that I am. And his grace whiche is in me, was not in vayn. But I laboured more abundantly then thei all: yet not I, but the grace of god which is with me. Therefore, whether it were I or they, so we preached, and so ye haue beleued.

The Gospell.

CHrist tolde this parable vnto certayne whiche trusted in them selues, that they were perfecte, and despysed other. Two men wente vp into the Temple to praye, the one a Pharisey, and the other a Publicane. The Pharisey stode and prayed thus wyth hym self. GOD, I thanke thee that I am not as other men are, extorcioners, vniust, adulterers, or as thys Publycan. I fast twyse in the weeke: I geue tythe of all that I possesse. And the Publycan standyng a farre of, would not lyft vp his eies to heauen, but smote his brest sayyng: God be mer- luk.xviii

cifull to me a sinner. I tell you, this man departed home to his house iustified more then the other. For euery man that exalteth him selfe shalbe brought low: And he that humbleth hym selfe shalbe exalted.

The .xii. sonday.

The Collect.

ALmightie and euerlasting God, whiche art alwayes more readie to heare then we to pray: And arte wont to geue more then eyther we desyre or deserue: powre downe vpon vs the abounda[u]ce of thy mercy, forgeuing vs those thinges whereof our conscience is afraied, and geuing vn to vs, that, that oure praier dare not presume to aske: thorough Jesus Christ our Lorde.

The Epistell.

ii.co.iii SUche truste haue we through Christ to Godward, not that we are sufficient of oure selues to thynke any thyng of our selues, but yf we be hable vnto any thynge, the same commeth of GOD, which hath made vs hable to minister the newe Testament, not of the letter, but of the spirite. For the letter kylleth: but the spirite geueth lyfe: yf the ministration of death through the letters fygured in stoues, was glorious, so that the chyldren of Israell coulde not beholde the face of Moyses, for the glorie of hys countenaunce (whiche glorye is dooen awaye:) why shal not the ministratiō of the spirit be much more glorious? For yf the ministration of condemnacion bee glorious, muche more dooeth the ministration of ryghteousnes exede in glorye.

The Gospell.

mar.vii. JEsus departed from the coastes of Tyre and Sydon, and came vnto the Sea of Galile through the myddes of the Coastes of the teme Cytyes. And they brought vnto hym one that was deafe, and hadde an impediment in hys speache, and they prayed hym to put hys hande vpon hym. And when he had taken

hym

him aside frō the people, he put his fingers into his eares, & did spit, and touched his tongue, and loked vp to heauē and sighed, and saied vnto him: Ephata, that is to saye: be opened. And straight way his eares were opened, and the stringe of his tongue was loosed, & he spake plaine. And he commaunded them that they shoulde tell no man. But the more he forbad them, so much the more a greate deale they published saying: he hath doen all thynges well, he hath made both the deafe to heare, and the dumme to speake.

¶ The.xiij.sonday

The Collect.

ALmightie and mercifull God, of whose onelye gifte it commeth, that thy faithful people do vnto thee true & laudable seruice: graunt we beseche thee, that we may so runne to thy heauenly promyses, that we faile not finally to attaine the same: through Jesus Christ oure Lorde.

The Epistle.

TO Abraham and hys seede were the promyses made. He sayeth not in hys seedes, as many: but in thy seede, as of one, whiche is Christe. This I saye, that the lawe which began afterwarde, beyonde foure hundred and thyrtye yeres, dooeth not disanull the testament that was confirmed afore of God vnto Christwarde to make the promyse of none effecte. For yf they inheritaūce come of the lawe, it cōmeth not now of promise. But god gaue it to Abrahā by promise. Wherefore then serueth the lawe? the lawe was added because of transgression (til the sede came, to whome the promise was made) & it was ordeyned by angels in the hand of a mediator. A mediator is not a mediator of one: But God is one. Is the lawe then against the promise of god? God forbid. For yf ther had ben a lawe geuen, which could haue geuen life, then no doubte rightewesnes should haue come by the lawe. But the scripture concludeth all thinges vnder synne, that the promise by the faith of Jesus Christ, should be geuen to them that beleue. Gala.iii

The

The Gospell.

Luk. x. HAppye are the eyes whyche see the thynges that ye see. For I tell you that manye Prophetes and kynges haue desyred to see those thynges whyche ye see, and haue not seen them: and to heare those thynges, whyche ye heare, and haue not hearde them. And behold, a certayne Lawyer stoode vp and tempted hym sayinge: Maister, what shall I doo to enherite eternall lyfe? He sayed vnto hym: what is wrytten in the lawe? howe readest thou? And he aunswered, and sayed: Loue the Lorde thy GOD, wyth all thy hearte, and wyth all thy soule, and with all thy strength, and with all thy mynde: & thy neighbour as thy selfe. And he sayed vnto him: thou hast aunswered right. This doe, and thou shalt liue. But he willing to iustifie hym self, said vnto Jesus: and who is my neighbour? Jesus aunswered, and sayed: a certaine man descended from Jerusalem to Hiericho, and fel amõg theues, whiche robbed him of his raiment, and wounded him, and departed, leauing him halfe dead. And it chaunced that there came downe a certaine preest that same way and when he sawe him, he passed by. And likewise a Leuite, when he went nye to the place, came & loked on him, and passed by. But a certaine Samaritain as he iourned came vnto him: and when he sawe him, he had compassion on him, and went to, and bound vp his woundes, & poured in oyle and wine, and set him on his owne beaste, and brought hym to a common Inne, and made prouision for him. And on the morowe, when he departed, he toke out two pence, and gaue them to the hoste, and sayed vnto him: Take cure of him, and what soeuer thou spendest more, when I come again, I will recompence thee. Whych now of these three thinkest thou was neighbour vnto him that fell amonge the theues? And he sayed vnto him: he that shewed mercye on hym. Then sayed Jesus to him: go and doe thou lykewyse.

The

The fourteth sondaye

The Collect.

ALmightie and euerlastynge God, geue vnto vs the increase of faith, hope, & charitie, and that we maye obtayn that which thou doest promise, make vs to loue that whiche thou doest commaunde, throughe Jesus Christe our Lorde.

The Epistle.

I Say, walke in the spirite, and fulfyll nott the lust of the flesshe. Gala.v.
For the flesshe lusteth contrary to the spirite, and the spirite contrary to the flesh: these are contrary one to another, so that ye can not do what soeuer ye woulde. But and if ye be led of the spirit, then are ye not vnder the lawe. The deedes of the flesshe are manifest, which are these: adultery, fornication, vnclennes, wontonnes, worshyppyng of ymages, witchcrafte, hatred, variaunce, zele, wrathe, strife, sedicions, sectes, enuiyng, murder, dronkennes, glottonye, and suche lyke. Of the whiche I tell you before as I haue tolde you in tymes paste, that they whiche committe suche thynges shal not be inheritours of the kingdom of God. Contrarily, the frutte of the spirite is loue, ioy, peace, longesufferynge, gentilnesse, goodnesse, faithfulnesse, meknesse, temperaunce. Agaynst such there is no lawe. They truelye that are Christes, haue crucified the flesshe with the affections and lustes.

The Gospell.

AND it chaunced as Jesus went to Jerusalem, that he passed throughe Samaria and Galile. And as he luk.xvii
entred into a certayne towne, there mette hym ten men that were lepers, whiche stode a farre of and putte forth their voyces, and saied Jesus Maister haue mercy vpon vs. When he sawe them, he said vnto them: go shewe your selues vnto ỹ priestes. And it came to passe, that as thei went thei were clensed. And one of them, when he sawe that he was clensed, tourned backe againe, and with a loude voyce praised God, and fell downe on his face at

hys

his fete and gaue him thanks. And the same was a Samaritaine. And Jesus aunswered, and saied: are there not ten cleansed? but where are those nyne? There are not founde that returned again to geue god prayse, saue onely thys straunger. And he sayed vnto him: arise, goe thy way, thy faith hath made thee whole.

The .xv. sonday.

The Collect.

KEepe we beseche thee, O lorde, thy churche with thy perpetuall mercy: and because the frailetie of man, without thee, cannot but fall: kepe vs euer by thy helpe, and leade vs to all thinges profitable to our saluation, through Jesus Christ our Lorde. Amen.

The Epistle.

Gala. vi. YE see howe large a letter I haue written to you with myne owne hande. As many as desyre without warde appearaunce to please carnallye, the same constrayne you to bee circumcised, onelye least they should suffer persecution for the crosse of Christ. For they themselues which are circumcised, keepe not the lawe, but desyre to haue you circumcised, that they myght reioyce in your flesh. God forbid that I should reioyce, but in the crosse of our lorde Jesu Christ, whereby the world is crucified vnto me, & I vnto the worlde. For in Christ Jesu neyther circumcision auayleth anye thynge at all nor vncircumcision: but a new creature. And as many as walke according vnto this rule, peace be on them, & mercie, and vpon Israel that pertayneth to God. Frō henceforth, let no man put me to busynes: For I beare in my body the markes of the Lorde Jesu. Brethren, the grace of oure Lorde Jesu Christ be with your spirite. Amen.

The Gospell.

NO man can ſerue two maiſters: for either he ſhal hate the one, and loue the other, or elles leane to the one, and deſpiſe the other: ye can not ſerue god and Mammon. Therefore I ſaye vnto you: be not carefull for your lyfe, what ye ſhall eate or drynke: or yet for your bodye, what rayment you ſhall putte on. Is not the lyfe more worth then meate: and the bodye more of value then rayment? Beholde the fowles of the ayre, for they ſowe not, neither doe they reape, nor carye into barnes: and your heauenly father feadeth them. Are ye not much better then they? Which of you (by taking careful thought) can adde one cubite vnto his ſtature. And why care ye for rayment? Conſider the Lilies of the fielde, how they growe: they labour not, neither do they ſpinne. And yet I ſaye vnto you, that euen Salomon in all hys royaltie, was not clothed lyke one of theſe. Wherefore, if God ſo clothe the graſſe of the fielde (whiche thoughe it ſtand to day, is to morowe caſt into the fornace:) ſhall he not muche more doe the ſame for you, O ye of litle faith? therefore take no thought, ſaying: what ſhal we eate, or what ſhal we drinke, or wherwith ſhal we be clothed? after all theſe thynges do the Gentyles ſeeke. For your heauenly father knoweth that ye haue nede of all theſe thinges. But rather ſeke ye fyrſte the kyngdom of God, and the righteouſnes thereof, and al theſe thynges ſhal be miniſtred vnto you. Care not then for the morowe, for to morowe daye ſhall care for it ſelfe: ſufficient vnto the daye, is the trauayle thereof. mat. vi.

The fyrſte ſondaye

The Collect.

LOrde we beſeche thee, ſette thy continuall pitie clenſe and defende thy congregation: and becauſe it cannot continue in ſafetie without thy ſuccour, preſerue it euer more by thy helpe and goodneſſe: through Jeſus Chriſt oure Lorde.

The

The Epistle.

Ephe. iii. I Desyre that you faynte not because of my tribulations that I suffer for your sakes, whiche is your praise. For this cause I bowe my knees vnto the father of our lorde Jesus Christ, whiche is father of all, that is called father in heauen & in earth, that he would graunte you accordyng to the rithes of hys glorye, that ye maye be strengthed with myght by his spirite in the inner man, that Christ may dwel in your hartes by faith that ye beyng rooted and grounded in loue, might be hable to comprehende w̄ all Sainctes, what is the bredth, length, depthe, and height, and to knowe the excellent loue of the knowledge of Christ, that ye myght be fulfilled wyth al fulnes, whiche commeth of God. Unto him that is able to do exceedyng abundantlye aboue all that we aske or thinke, according to the power that worketh in vs, bee praise in the congregation by Christe Jesus, throughout al generations from time to time. Amen.

The Gospell.

Luk. vii And it fortuned that Jesus went into a citie called Naim, and many of his disciples went with him, and muche people. When he came nie to the gate of the citie: beholde there was a dead man caried oute, which was the onely sonne of his mother, and she was a widowe, and muche people of the citie was with her. And when the lord saw her, he had compassion on her, & saied vnto her: Wepe not. And he came nie and touched the coffyn, and they that bare hym stode styl. And he said yonge man, I saye vnto thee, arise. And he that was dead sate vp, and began to speake. And he deliuered him to hys mother. And there came a feare on them all. And they gaue the glorye vnto God, sayinge: A greate Prophete is rysen vp amonge vs, and God hath visited hys people. And this rumour of him went forth throughout all Jewrye, and throughout all the regions whyche lye rounde aboute.

¶ The

The seuententh sonday

The Collect.

LOrde, we praye thee that thy grace may alway preuent and folowe vs, and make vs continually to bee geuē to all good workes: through Iesus Christ our lord.

The Epistell.

I (Which am a prisoner of the lordes) exhorte you, that ye walke worthy of the vocation wherwith ye are called, with all lowlines & meekenes, with humblnes of mīde, forbearing one another through loue and be diligent to keepe the vnitie of the spirite, through the boude of peace, being one bodye and spirite, euen as ye are called in one hope of your callyng. Let there bee but one Lorde, one faith, one baptisme, one God and father of all, whiche is aboue all, and through all, and in you all. Eph. iiii

The Gospel.

IT chaunced that Iesus went into the house of one of the chiefe Pharisei, to eate breade on the Sabboth daye: and they watched hym. And beholde, there was a certaine man before hym which had the dropsie. And Iesus aunswered and spake vnto the Lawiers & Pharisei, saying: is it lawefull to heale on the Sabboth daye? And they helde their peace. And he toke him and healed him, and let him goe: and aunswered them saying: which of you shal haue an Asse or an Oxe fallen into a pitte, and wil not straightway pul him out on the Sabboth day? and they coulde not aunswere him againe to these thinges. He put forthe also a similitude to the geastes, when he marked howe thei preased to be in the highest roumes, and sayed vnto them: When thou art bidden to a wedding of anye man, syt not downe in the highest roume, least a more honorable man then thou be bidden of him, & he (that bad him and thee) come and saye to thee: geue this man roume, and thou begynne luk. xiiii

with

with shame to take the lowest roume. But rather when thou art bidde, go and sit in the lowest roume, that whe he that bad thee cometh, he may say vnto thee: frende, syt vp higher. Then shalt thou haue worship in the presēce of them that syt at meate with thee. For who soeuer exalteth him selfe, shalbe brought lowe, and he that humbleth him self, shalbe exalted.

The .xviij. sonday.

The Collect.

LOrd we beseech thee, graūt thy people grace to auoid the infectiōs of the deuil, and with pure hart & mind to folow thee, the onely god, through Jesv christ our lord.

The Epistle.

1.Cor.i. I Thanke my god alwaies on your behalfe, for the grace of god, which is geuen you by Jesus Christ, that in al thinges ye are made riche by him, in all vtteraunce, and in al knowledge: by the which thinges the testimonie of Jesus Christ was confirmed in you: so that ye are behinde in no gifte, waytinge for the appearing of our lord Jesus Christ, whiche shall also strength you to the ende, that you may be blameles in the daye of the coming of our Lorde Jesus Christ.

The Gospell.

mat.xxii. When the Phariseis had heard that Jesus did put the Saduces to silence, thei came together: & one of them (which was a doctor of lawe) asked him a question, tempting him and saiyng: Maister, which is the greatest commaūdement in the law? Jesus saied vnto him: Thou shalt loue thy lord god with all thy heart, and with all thy soule, and with all thy minde. This is the first and greatest commaundement: And the seconde is like vnto it. Thou shalte loue thy neyghbour as thy selfe. In these two commaundemētes hange al the lawe and the Prophetes. While the Phariseis gathered together, Jesus asked theym, sayinge: what thynke ye of Christe? Whose sonne is he? They sayed vnto hym:

the

the tonne of Dauyd. He layd vnto them, howe then doeth Dauid in spirite call hym Lorde, sayinge: The Lorde layd vnto my Lord, sit thou on my right hande, tyll I make thine enemies thy foote stoole? If Dauid then call hym Lorde, howe is he then his sonne? And no man was able to answere hym any thinge, neither durst any man from that daye forthe ask hym any mo questions.

The xx. Sunday.

The Collecte.

O God, forasmuch as without thee, we are not able to please thee: Graunt that the workynges of thy mercye, may in all thinges direct and rule our heartes: Through Jesus Christ our Lorde.

The Epystle.

Ephe. 4

I Thys I say and testifie through the Lord, that ye hence forthe walke not as other Gentiles walke in vanitie of their mynde, Whyle they are blynded in their vnderstanding, beyng farre from a Godly life, by the meanes of the ignorance that is in them, because of the blyndnesse of their hartes, which beyng past repentaunce, haue geuen them selues ouer vnto wantonnesse, to worke all maner of vnclennes, euen with greedinesse. But ye haue not so learned Christ, If so bee that ye haue heard of hym, and haue ben taught in hym, as the trueth is in Jesu (as concernynge the conuersacion in tymes past) to laye from you the olde man, Whyche is corrupt [illegible] to be renued also in the spyryte of your mynd, and to put on that newe manne, Whiche after God is shapen in righteousnes & true holynes. Wherefore put away lyinge, and speake euery man truthe with his neighbour, forasmuch as we are members one of another. Be angry and synne not. Lette not the Sunne goe downe vpon your wrath, neither geue place to the backbyter. Let hym that stale, steale no more: but lette hym rather labour with hys handes the thinge whych is

good,thathe may geue hym that nedeth. Lette not fylthy communicaciō proceede out of your mouth. But that which is good to edifie withal,as oft as nede is,that it may minister grace vnto the hearers. And greue not the holy spirit of god,by whom ye are sealed vnto the day of redempciō. Let all bitternes and fearcenes,& wrath,and roaring, and cursed speakyng,be put awaye from you, with all maliciousnes. Be ye courteous one to another, mercyfull, forgeuen one another, euen as God for Chrystes sake hath forgeuen you.

The Gospell.

Math.ix. IEsus entred into a shyp, and passed ouer, and came into hys owne citie: And beholde they brought to hym a man sycke of the Palsey,lying in a bedde. And when Jesus sawe the faith of them, he sayed to the sycke of the Palseye: Sonne bee of good chere,thy synnes be forgeuen thee. And behold,certayne of the Scrybes said within thē selues: this man blaspheameth. And when Jesus sawe their thoughtes, he sayde: Wherfore thinke ye euil in your heartes? Whether is it easyer to say,thy sinnes be forgeuen the,or to say: aryse and walke? But that ye may knowe that the sonne of mā hath power to forgeue synnes in earth. Then sayeth he to ye sycke of the Palsey: Aryse,take vp thy bed,& goe vnto thine house. And he arose & departed to his house: But the people that sawe it,merueyled and glorified God, which hath geuen such power vnto men.

The .xx. Sundaye

The Collect.

ALmighty and mercyfull God,of thy bountifull goodnes kepe vs from al things that may hurt vs: that we beeyng ready both in body and soule,maye with fre hartes accomplyche those thinges that thou wouldest haue done: Through Jesus Chryst oure Lorde.

The

The Epistle.

TAke hede therefore, howe ye walke circumspectly: not as vnwyse, but as wyse men: redemynge the tyme, because the dayes are evyll. Wherfore, be ye not vnwyse, but vnderstande what the wil of the Lord is, and bee not dronken with wyne, wherein is excesse. But bee fylled with the spirite, speaking vnto your selues in Psalmes and Hymnes, and spirituall songes, singing and makynge melody to the Lorde in your heartes, geuing thankes alwaies for al thinges vnto God ỹ father, in the name of our lord Jesus Christ: submitting your selues one to another in the feare of God. *Ephesi.v*

The Gospell

IEsus sayde to his disciples. The kyngedome of heauen is lyke vnto a man that was a kynge, whiche made a mariage for his sonne, and sente forth his seruauntes to cal them that were bidden to the wedding, and they would not come. Agayne he sent forth other seruauntes, saynge: Tell them whiche are bydden: behold, I haue prepared my dinet, mine Oxen and my fatlinges are killed, and all thinges are ready, come vnto the Mariage. But they made light of it, & went their waies: One to his farm place, another to his marchandise: and the remnaunt toke his seruaunts, & intreated them shamefully, and slew them. But when the king heard therof, he was wroth, and sent forth his mẽ of warre, & destroied those murtheters, & brent vp their citie. Then sayd he to hys seruauntes: the mariage in dede is prepated, but they which were bidden, were not worthy. Goe ye therfore out into the hye wayes, and as many as ye finde, bid them to the Mariage. And the seruayntes went forth into the hie wayes, and gathered together al, as many as thei could find, both good and bad, and the weddinge was furnished with geastes. Then the kyng came in to see the geastes: and when he spied there a man, which had not on a wedding garmente, he said vnto him: frend howe camest thou in hither, not hauing *Mat.xx.*

a Weddinge garmente: And he was euen speacheles. Then saied the king to the ministers: take & bind him hand & fote, and cast him into vtter darkenes, there shall be Weping and gnasshing of teeth. For many be called, but few are chosen.

¶ The .xxi. Sunday.

The Collect.

GRaunt We beseech thee, merciful Lord, to thy faithfull people, pardon and peace, that they maye be clensed from all their sinnes, and serue thee Wyth a quiet minde: Through Jesus Christ our Lord.

The Epistle.

Ephesi. vj. MY brethren, be stronge through the Lord, and through the powet of his might: Putte on all the armour of God, that ye mai stand against all the assautes of the deuil: for We Wrestle not against bloude and flesche, but agaynste rule, against power, against Worldly rulers, euen gouernours of the darkenes of this Worlde, againste spirituall craftines in heauenly thynges. Wherefore, take vnto you the Whole armoure of God, that ye maye be able to resist in the euyl day, and stande perfect in all thynges. Stand therfore, and your loynes gyrde With the trueth, hauynge on the brest plate of ryghteousnesse, and hauing shoes on your fete, that ye may be prepared for the gospel of peace. Aboue al, take to you the shield of faith, Wherwith ye may quench al the fiery dartes of the Wicked. And take the helmet of saluation, & the Word of the spirit, Which is the Word of God. And praye alWayes With all maner of prayer and supplication in the spirite, and Watche therunto With al instaunce and supplication, for al sainctes and for me: that vttetaunce may be geuen vnto me that I maye open my mouth freely, to vtter the secreetes of my gospell (Wherof I am a messenger in bondes) that therin I may speake freely, as I ought to speake.

The Epistle.

There

THere Was a certayne ruler, Whose sonne Was sicke at Capernaum assone as the same heard, that Iesus Was come out of Iewry into Galile, he Went vnto hym, and besought him that he Would come downe and heale hys sonne. For he Was euen at the poynt of death. Then said Iesus vnto hym: except ye see signes and Wonders, ye Wil not beleue. The ruler said vnto him: Syr come downe or euer that my sonne dye. Iesus sayth vnto him: go thy Way, thy sonne liueth. The man beleued the Word that Iesus had spoken vnto him. And he Went his Way. And as he Was going downe, the seruauntes mette hym, and tolde him, saying: thy sonne lyueth. Then enquired he of thē the houre, When he began to amende. And they sayd vnto him: yesterday at the seuēth houre the feuer left him. So the father knewe that it Was the same houre, in the Which Iesus sayed vnto hym. Thy sonne lyueth: and he beleued, and all his houshold. This is agayne the second miracle that Iesus dyd, When he Was come out of Iewry into Galile. *Iohn.4.*

The.xxii. Sunday.

The Collecte.

LOrde, We beseche thee to kepe thy housholde the church, in continuall godlines: that throughe thy protection, it may be fre from al aduersities, and deuoutly geuen to serue the in good Workes, to the glorye of thy name: Throughe Iesus Christ our Lorde.

The Epystle.



Thanke my God With all remēbraunce of you alWayes in all my prayers for you, & pray With gladnes: Because ye are come into ỳ felоWship of the gospell, from the fyrste daye vntill noWe. And am surely certifyed of thys, that he Which hath begonne a good Worke in you, shal perfourme it vntil the day of Iesus Christ: as it becometh me, that I should so iudge of you al, because I haue you in my heart: forasmuch *Philip.j*

as ye are all companions of grace with me, euen in my bon des, and in the defending and establishing of the gospell: for God is my record how greatly I longe after you al, frō the very heart roote in Jesus Christ. And this I pray, that your loue may encrease yet more and more in knowledge, and in all vnderstandinge, that ye may accept the thinges that are most excellent, that ye may be pure, and suche as offende no man, vntyll the daye of Christe, beyng fylled with the fruit of righteousnes, which commeth by Jesus Christ, vnto the glory and prayse of God.

The Gospell.

Mat. xviij

PEter sayed vnto Jesus: Lorde, how ofte shall I forgeue my brother, if he sinne agaynst me, tyll seuen tymes: Jesus sayth vnto him: I say not vnto thee vntyll seuen times: but seuentie tymes seuen tymes. Therfore is the kingdom of heauen likened vnto a certain man ẏ was a king, which would take accoumptes of his seruauntes. And when he had begonne to reckon, one was brought vnto him, which ought him ten thousand talentes: but forasmuch as he was not able to pay, his Lord commaunded him to be sold, and his wyfe and children, and all that he had, and payment to be made. The seruaunt fell downe, and besought hym, sayinge: syr haue pacience with me, and I wyll paye thee all. Then had the Lord pitie on that seruaunt, and loosed him and forgaue him the debt. So the same seruaunt went out, and founde one of his felowes which ought hym an hundred pence, and he layd handes on him, and toke him by the throte saying: pay that thou owest. And his felow fel down and besought hym sayinge: haue pacience with me, and I will pay thee all. And he would not, but went and cast him into prison, tyll he should paye the debt. So when his felowes saw what was done, they were verye sorye, and came and tolde vnto theyr Lord all that had happened. Then his Lorde called him, and sayed vnto him. O thou vngratious seruaunt, I forgaue thee al that debte when thou desyredst me: shuldest not thou also haue had cōpassion on thy felow, euen

euen as I had pitie on thee: And his Lorde was wrothe, & deliuered him to the Jailers, tyll he should pay all that was due vnto hym. So lykewyse shal my heauenly father do also vnto you, if ye from your heartes forgeue not (euerye one his brother) theyr trespasses.

The .xxiii. Sunday

The Collect.

GOd our refuge and strength, whyche arte the aucthor of all Godlines, bee ready to heare the deuoute prayers of the Churche: and graunt that those thinges which we aske faythfully, we maye obtayne effectuallye: Throughe Jesu Christ our Lorde.

The Epistle.

BRethren, be followers together of me, and loke on them whiche walke euen so as ye haue vs for an ensample. For many walke (of whome I haue tolde you often, and now tell you wepyng) that they are the enemies of the crosse of Christ, whose ende is damnation, whose belly is theyr god, and glorye to theyr shame, which are worldly minded. But our conuersation is in heauen, from whence we loke for the sauiour, euen the Lord Jesus Christ, whiche shall chaunge our vyle body, that he maye make it like vnto his glorious body, according to the working, wherby he is hable also to subdue all thynges vnto him selfe. *Phil. iij.*

The Gospell,

THen the Pharisees went out, and toke counsail how thei might tãgle him in his wordes. And thei sent out vnto him their disciples with Herodes seruauntes, sayinge: Maister, we know ẏ thou art true, & teachest the way of god truly nether carest thou for any man: for thou regardest not ẏ outward apearaũce of mẽ. Tel vs therfore, how thinkest thou: Is it lawful ẏ tribute be geuen vnto Cesar, or not: But Jesus perceuing their wickednes, said: Why tẽpt ye me ye ypocrites: Shew me ẏ tribute mony. And thei toke him a peni. *Ma. xxij*

And he sayed vnto them: Whose is this ymage & superscription? they sayed vnto him: Cesars. Then said he vnto them: geue therfore vnto Cesar, the thinges whiche are Cesars: and vnto God, those thinges whiche are Goddes. When they heard these wordes, they meruelled, and lefte hym, and went their waye.

The.xxiiij. Sunday.

The Collecte.

LOrde, We beseche thee assoile thy people from their offences: that through thy bountiful goodnes, We may be deliuered from the bandes of all those synnes, Whiche by oure frayltie We haue committed: Graunt this. &c.

The Epystle.

Colloss. i.

WE geue thankes to God the father of our lord Iesus Christ, alwayes for you in our prayers: for We haue heard of your faith in Christ Iesu, and of the loue Which ye beare to all saynctes, for the hopes sake Which is laied vp in store for you in heauen: of Whiche hope ye heard before by the true Worde of the gospell, Whiche is come vnto you euen as it is, fruitful, and groweth as it is also among you, from the day in the Whiche ye heard of it, and had experience in the grace of God throughe the trueth, as ye learned of Epaphra oure deare felow seruaunt, Whiche is for you a faithfull minister of Christ, Whiche also declared vnto vs your loue Whiche ye haue in the spirite. For this cause We also, euer sence the day We heard of it, haue not ceased to pray for you, and to desire that ye might be fulfylled With the knowledge of his Will, in all Wysedome & spirituall vnderstanding, that ye myght walke Worthy of the Lord, that in al thinges ye may please beinge fruitfull in all good Workes, and increasynge in the knowledge of God, strengthed With al might, through his glorious power, vnto al patience and longe suffering, With ioyfulnes, geuynge thankes vnto the father, Whiche hathe made vs mete to be partakers of the inheritaunce of saintes in lyght.

The

The Gospell.

WHile Jesus spake vnto the people: beholde there *Math. ix.*
came a certaine ruler, and worshipped hym, saynge: my daughter is euen nowe deceased, but come and laye thy hande vpon her, and she shall lyue. And Jesus arose and folowed him, and so dydde hys disciples. And beholde, a woman which was diseased with an yssue of bloude twelue yeares, came behynde hym and touched the hemme of hys vesture: For she saied within her selfe: If I may touche but euen his vesture onely, I shall be safe. But Jesus turned him about, and when he sawe her, he sayde, daughter, be of good comfort, thy faith hath made thee safe. And the woman was made whole euen the same time. And when Jesus came into the rulers house, and sawe the minstrelles and people makinge a noyse, he sayed vnto them: geat you hence, for the mayde is not dead but slepeth. And they laughed him to scorne. But whē the people were put forth, he went in, and toke her by the hande, and sayed: damosell aryse. And the damosell arose. And this noyse was abrode in all that lande.

The .xxv. Sunday.

The Collect.

STiere vp we beseche thee, O Lorde, the willes of thy faythfull people: that they plenteously bringing forth the fruite of good workes, may of the be plenteously rewarded: through Jesus Christ our Lorde.

The Epistell.

BEholde the time cometh, saieth the Lord, that I wyll rayse vp the ryghteouse braunche of Dauid, whiche kynge shall beare rule, and he shall prosper with wysedome and shall set vp equitie and ryghteousnes agayne in earth: In his tyme shal Juda be saued, and Israel shal dwel without feare. And this is the name that they shall cal hym, euen the Lorde our ryghteousnesse: and therefore beholde, the tyme cometh sayth the Lorde, that it shall be no more sayde, the

Lorde

Lorde lyueth Which brought the chyldren of Israell oute of the lande of Egipt: But the Lord lyueth Whiche broughte forth and led the sede of the house of Israel out of the North lande, and from al countreies Where I haue scattered them, and they shall dWell in theyr oWne lande agayne.

The Gospell.

Iohn. vj.

When Jesus lyfte vp his eyes, and sawe a greate company come vnto him, he saith vnto Philip: Whence shall We bie bread that these may eate? This he sayde to proue hym, for he hym selfe knew What he Woulde doe. Philip aunswered him: tWo hundreth peniWorth of bread are not sufficient for them, that euery man may take a litle. One of his disciples (AndreW, Simon Peters brother) sayd vnto him: There is a lad here, Which hath fyue barleye loaues and tWo fysches: but What are they among so many? And Jesus sayd: make the people sit doWne: There Was much grasse in the place. So the men sate doWne, in numbre about fyue thousande. And Jesus toke the bread, and When he had geuē thankes, he gaue to the disciples, and the disciples to them that Were set doWne. And likeWise of the fysches as muche as they Would. When they hadde eaten ynough, he sayeth vnto his disciples: Gather vp the broken meate Whyche remayneth, that nothing be lost. And they gathered it together, and fylled tWelue baskettes With the broken meat of the fyue barley loaues, Whiche broken meat remayned vnto them that had eaten. Then those men (When they had seen the myracle that Jesus dyd) sayde: this is of a trueth the same Prophete that should come into the Worlde.

¶ If there be anye moe Sundayes before Aduent Sunday, to supplye the same, shall be taken the seruyce of some of those Sundayes that were omitted betweene the Epiphanye and Septuagesima.

Saincte

¶ Saint Andrewes

daye.

The Collecte.

ALmightie God, whiche diddest geue suche grace vnto thy holy Apostle Sainct Andrew, that he redely obeied the calling of thy sonne Jesus Christ, & folowed him without delay: Graunt vnto vs all, that we beeing called by thy holy word, may forthwith geue ouer our selues, obediently to folow thy holye commaundementes: through the same Jesus Christ our Lorde.

The Epystle.

IF thou knowledge with thy mouth that Jesus is the Lorde, and beleue in thy harte that God rayled hym vp from death: thou shalte be safe. For to beleue with the heart iustifieth: and to knowledge with the mouth, maketh a mã safe. For the Scripture sayth: Whosoeuer beleueth on hym, shall not be confounded. There is no difference betwene the Jewe and the Gentyle: For one is Lorde of all, whiche is ryche vnto al that call vpon him. For whosoeuer doeth call on the name of the Lorde, shall be safe. Howe then shall thei call on him, on whom thei haue not beleued: how shal thei beleue on him, on whom they haue not hearde: how shall they heare without a preacher: And howe shall they preache without they be sent: As it is writtē: how beautiful are the feete of them whiche bringe tidinges of peace, and bringe tidinges of good thinges: But they haue not all obeyed to the gospell. For Esay sayeth: Lord, who hath beleued oure sayinges: so then fayth commeth by hearing, and hearynge cometh by ỹ word of god. But I aske: haue thei not heard: no doubte their sounde went oute into all landes, and their wordes into the endes of the worlde. Bnt I demaund whether Israel dyd knowe or not: First Moses sayth: I wil prouoke you to enuye, by them that are no people, by a folyshe nation I will anger you. Esay after that is bolde and saith: I am found of them that sought me not: I am manifest vnto thē that asked not after me. But agaynst Israel he saith:

Roman. x.

All day long haue I ſtretched furth my handes vnto a people that beleueth not, but ſpeaketh agaynſt me.

The Goſpell.

Math.4 AS Jeſus walked by the ſea of Galile, he ſawe two brethren: Simon, which was called Peter and Andrew his brother, caſtyng a net into the ſea, (for they were fyſhers) and he ſayeth vnto them: folowe me, and I wil make you to become fiſhers of menne. And they ſtreight waye left theyr nettes, and folowed him. And when he was gone furth frō thence, he ſaw other two brethren, James the ſonne of Zebede, and Johñ his brother, in the ſhip with Zebede theyr father mendinge their nettes, and he called them. And they immediatly left the ſhip and theyr father, and folowed him.

Sainte Thomas the Apoſtle.

The Collecte

ALmightie euerliuyng God, which for the more confirmation of the fayth, didſt ſuffer thy holy Apoſtle Thomas, to be doubtful in thy ſonnes reſurrection: graunt vs ſo perfectly, and without al doubt to beleue in thy ſon Jeſus Chriſt, that our faith in thy ſighte neuer bee reproued: heare vs, O Lorde, through the ſame Jeſus Chryſt: to whō with thee and the holye goſt be all honour. &c.

The Epiſtle.

Ephe.ij NOwe ye are not ſtraungers nor forayners, but citezens with the ſainctes, and of the houſhold of God: and are buylt vpon the foundation of the Apoſtles and Prophetes, Jeſus Chriſt himſelfe beeyng the head corner ſtone: in whome what building ſoeuer is coupled together, it groweth vnto an holy temple of the Lord: in whom alſo ye are built together, to be an habitacion of God through the holy goſt.

The Goſpell.

Thomas

THomas one of the twelue, whiche is called Didimus, was not with them when Jesus came. The other disciples therefore saied vnto him: We haue seen the Lord. But he sayde vnto them: except I see in his handes the print of the nayles, and put my fynger into the print of the nayles, and thruste my hande into his syde, I wyll not beleue. And after eyghte dayes, agayne his disciples were within, and Thomas with them: Then came Jesus when the dores were shut, and stoode in the myddes, and sayd: peace be vnto you. And after that, he sayed to Thomas: bring thy fynger hither, and see my handes, and reache hyther thy hande, and thrust it into my side, and be not faithles, but beleuing. Thomas answered and sayed vnto him: my Lorde and my God. Jesus sayed vnto him: Thomas, because thou hast seen me, thou hast beleued blessed ar they that haue not seen, and yet haue beleued. And many other signes truely did Jesus in the presence of his disciples, which are not written in this boke. These are writte that ye might beleue that Jesus Christ is ye sonne of God, & that (in beleuing) ye might haue life through his name. *Iohn.xx.*

The conuersion of Sainct Paule.

The Collecte.

GOd which hast taught all the world, through the preaching of thy blessed Apostle Sainct Paul: graunte we beseche thee, that we which haue his wonderfull conuersion in remembraunce, may folowe & fulfill thy holy doctrine that he taught: through Jesu Christ our Lorde.

The Epistle.

AND Saule yet breathing out threteninges and slaughter against the disciples of the lord: went vnto the hie Priest, and desired of him letters to cary to Damasco to the Synagoges: that yf he founde any of this way (were they men or women) he might bring them bound to Jerusalem. And when he iourneied, it fortuned ye as he was come nigh to Damasco soden- *Actes.ix.*

sodenly there shined round about him a light from heauen,
and he fell to the earth, and heard a voyce sayinge to hym:
Saul, Saul why persecutest thou me? And he sayed: What
art thou Lorde? And the Lorde sayed: I am Jesus whome
thou persecutest It is hard for thee to kicke agaynst ỹ prick.
And he both tremblinge and astonied, sayed: LORDE
What wylte thou haue me to do? And the Lorde sayd vnto
him: aryse and goe into the citie, and it shalbe told the What
thou must doe. The men which iourneyed With him, stode
amased, hearinge a voyce, but seeynge no man. And Saule
arose from the earth, and When he opened his eyes, he sawe
no man: But they led hym by the hande, and broughte him
into Damasco. And he Was three dayes Wythoute syghte,
and nether did eate nor drinke. And there Was a certain dis-
ciple at Damasco, named Ananias, and to him said the lord
in a vision: Ananias' and he sayd: behold, I am here Lorde.
And the Lord saied vnto him: aryse and goe into the strete
(Whiche is called streyghte) and seke in the house of Judas,
after one called Saule of Tharsus. For beholde, he prayeth,
and hath seen in a vision, a man named Ananias, cũminge
into hym, and putting his handes on him, that he myghte
receaue his syght. Then Ananias aunswered: Lord, I haue
heard by many of this man, how muche euyll he hath done
to thy sainctes at Jerusalem: & here he hath auctoritie of the
hye priestes, to bynde all that call on thy name. The Lorde
sayed vnto hym: goe thy Waye, for he is a chosen vessel vnto
me, to beare my name before the Gentyles, and kinges and
the chyldren of Israell. For I Wyll shewe him howe greate
thinges he must suffre for my names sake. And Ananias
Went his Waye, and entered into the house, and putte hys
handes on him, and sayde: brother Saule, the Lorde that
appeared vnto thee in the Waye as thou camest, hath sente
me, that thou mightest receiue thy sight, and be fylled With
the holy gost. And immediately there fell from hys eyes as
it had been scales, and he receiued sight, and arose, and Was
baptysed, and receyued meate, and Was coumforted. Then
Was Saule a certayne dayes With the Disciples Whiche

were at Damasco. And streight way he preached Christe in the Synagogues, how that he was the sonne of God: But all that heard hym were amased, and sayed: is not this he that spoiled them which called on this name in Jerusalem, and came hither for that intent, that he might bryng them bounde vnto the hie Preistes: But Saule encreased ye more in strength, and confounded the Jewes which dwelte at Damasco, affirmyng that this was verye Christ.

The Gospell.

PEter answered, and said vnto Jesus: behold, we haue forsaken all and followed the: what shall we haue therefore: Jesus sayed vnto the: Verely I say vnto you, that when the sonne of man shal sit in the seat of his Maiestie, ye that haue followed me in the regeneration, shall sit also vpō .xii. seates, and iudge the twelue tribes of Israell. And euery one that forsaketh house, or brethē, or sisters, or father, or mother or wyfe, or children, or landes for my names sake, shall receiue an hundred folde, and shall inherite euerlastinge lyfe. But many that are fyrst shalbe last, and the last shalbe first *Ma.xix*

The purification of Saynct Mary the Vyrgyn.

The Collecte.

ALmighty and euerlastyng God, we humbly beseche thy Maiestie, that as thy onely begottē sonne was this day presented in the Temple, in substaunce of our flesche: so graunte that we may be presented vnto the with pure and cleare myndes: By Jesus Christ our Lorde.

The Epystle.

The same that is appointed for the Sunday.

The Gospell

WHen the tyme of their purification (after the lawe of Moses) was come, they brought hym to Jerusalem, to present hym to the Lorde (as it is written in the lawe of the Lord: euery mā chyld that fyrst openeth the matrix, shalbe cal- *Luk.ij.*

led

led hym to the Lorde) and to offer (as it is layd in ye la we of the Lord) a payre of turtle doues, or two young Pigeons. And beholde, there was a man in Hierusalem, whose name was Symeon. And the same man was iuste and godly, and loked for the consolation of Israel, & the holy goost was in him. And an answere had he receiued of the holy goost, that he shulde not se death, excepte he first sawe the Lorde Christe. And he came by inspiracion into the temple.

Saint Mathies day.

The Collecte.

ALmighty God, which in ye place of the traitor Judas, didst chose thy faithfull seruaunt Mathie to bee of the noumber of thy twelue Apostles: Graunte that thy Churche beyng alway preserued from false Apostles, may be ordered and guided by faithfull and true pastors: Through Jesus Christ our Lorde.

The Epistle.

Actus. j

IN those dayes Peter stode vp in the middes of the disciples and sayed: the noumber of names that were together, were aboute an hundred and .xx. Ye men & brethren, this scripture must nedes haue ben fulfilled, which the holy goost, through the mouth of Dauid, spake before of Judas, which was guid to them that toke Jesus. For he was noumbred with vs, and had obtayned felowshyp in this ministracion. And the same hath now possessed a plat of ground, with the reward of iniquitie: & When he was hanged, brast a sunder in the middes, and his bowels gusshed out. And it was knowen vnto all the inhabiters of Hierusalem: insomuche that the same field is called in their mother tongue, Aceldama, that is to saye the bloudy field. For it is written in the booke of Psalmes: His habitacion be voyd, & no man be dwellynge therein: and his bysshoprike lette another take. Wherfore, of these men which haue companied with vs, all the tyme that the Lorde Jesus had all his conuersacion among vs, begynnyng at the baptyme of Johan vntyll the same

same day, that he was taken vp frō vs) must one be ordeyned, to be a witnesse with vs of his resurrection. And they appoynted two, Joseph which is called Barsabas) whose surname was Justus) & Mathias. And when they prayed they said: Thou Lord which knowest the hartes of al me, shewe whether of these two thou hast chosen, that he may take the rowme of this ministration & Apostleshyp, from which Judas by transgression fel, that he might go to his owne place. And they gaue forth their lottes, & the lot fell on Mathias, & he was coūpted with the eleuen Apostles.

¶ The Gospell.

IN that tyme Jesus aunswered and sayde: I thanke thee (O father) lord of heauen & earth, because thou hast hyd these thynges from the wyse and prudent, and hast shewed them vnto babes: Uerely father, euen so was it thy good pleasure. Al thinges are geuen vnto me of my father. And no man knoweth the sonne, but the father: neyther knoweth any man the father, saue the sonne, and he to whom so euer the sonne wyl open hym. Come vnto me all ye that labour and are laden, and I wyll ease you. Take my yoke vpon you and learne of me, for I am meke and lowely in hearte, and ye shal fynde rest vnto your soules, for my yoke is easy, and my burden is lyght. *Math. xi.*

The Annunciation of the Uirgin Mary.

¶ The Collect.

WE beseche thee Lorde, powre thy grace into our hartes, that as we haue knowē Christ thy sonnes incarnatiō by the message of an Angell, so by his crosse & passion we may be brought vnto the glorye of his resurrection: through the same Christe our Lorde.

¶ The Epystle.

GOd spake once agayne vnto Ahaz, saying: require a token of the Lorde thy God, whether it be toward the depth beneath, or toward the heyght aboue. Then said Ahaz: I wyl require none, neither wyl I teinpt *Esai. vii.*

the lord. And he said: hearke to, ye of the house of Dauyd is it not inough for you, that ye be grieuous vnto men, but ye muste grieue my God also? And therefore the lorde shall geue you a token: Beholde, a virgin shal cõceiue and beare a sonne, & thou his mother shal cal his name Emanuel. Butter and hony shall he eate, that he maye knowe to refuse the euyll, and chose the good.

¶ The Gospell.

Luke. i.

AND in the sixte moneth, the Aungell Gabriell was sente from God vnto a citie of Galile, named Nazareth, to a virgin spoused to a man whose name was Joseph, of the house of Dauid, and the virgins name was Marye. And the Aungell wente in vnto her, and sayde: Hayle full of grace, the lord is with ther: Blessed art thou among women. When she sawe him, she was abashed at his sayinge and caste in her mynde what manet of salutatyon that should be. And the Aungell sayde vnto her: feare not Mary, for thou hast found grace with god. Behold, thou shalt conceyue in thy Wombe, and beare a Sonne, and shalt cal hys name Jesus: he shalbe greate, and shalbe called the sonne of the hyghest. And the Lorde god shall geue vnto him the seate of his father Dauyd, and he shall reygne ouer the house of Jacob for euer, and of his kingdome there shalbe none ende. Then sayd Mary to the Aungell. Howe shall this be, seyng I knowe not a man? And the Aungell aunswered, and sayed vnto her: the holy ghost shall come vppon thee, and the power of the hyest shall ouershadowe thee. Therefore also that holye thing which shalbe borne shalbe called the sonne of god. And beholde thy Cosyn Elizabeth, she hath also conceiued a sonne in her age. And this is the sixth moneth, which was called barē, for with God nothing shalbe vnpossible. And Mary sated, beholde the hande made of the Lorde, be it vnto me accordyng to thy word. And the Aungell departed from her.

Sanct

Saint Markes day.

¶ The Collect.

ALmightie god, whych hast instructed thy holy chur-che with the heauenly doctrine of thy Euangelist. S Marke, geue vs grace so to be establyshed by thy ho-ly gospell, that we be not lyke chyldren caried away with euery blast of vaine doctrine: Through Jesus Chryst our Lorde.

¶ The Epystle.

VNto euerye one of vs is geuen grace, accordynge to the measure of the gyft of Chryst. Wherfore he sayeth: When he went vpon hye, he led captiuitie captiue, and gaue gyftes vnto men. That he ascended, what meaneth it, but that he also descended fyrst into the lowest partes of the earth? he that descended is euen the same also that ascended vp aboue all heauens, to fulfyl al thynges. And the verye same made some Apostles, some Prophetes, some Euangelistes, some Shepheardes, and teachers, to the edifyinge of the saintes, to the worke & ad-ministration, euen to the edyfying of the body of Chryste, tyll we all come to the vnitie of the fayth, & knowledge of the sonne of god, vnto a perfecte man, vnto the measure of the full perfect age of Chryste. That we henceforth sholde be no more childrē, wauering & caried about with euerye wynd of doctrine by the wylynes of men, through craftines wherby they lay awaite for vs to deceiue vs. But let vs folow the truth in loue, & in all thinges growe in hym which is the head, euen Christ in whom yf all the body be coupled & knyt together, throughout euerye ioynt, wher-with one ministreth to another (accordynge to the opera-tion, as euery parte hath his measure) he encreaseth the body, vnto the edyfyinge of it selfe through loue. *Ephe. iiii.*

¶ The Gospell.

I Am the true vyne, and my father is a husband mā. Euery braunch that beareth not fruit in me, he wyl take away. And euery braunch that beareth fruyt, wyll he purge, that it may bryng forth more fruit. Nowe are ye cleane through the wordes whyche I haue spoken *Iohn. xv.*

the lord. And he said: hearkē to, ye of the house of Dauyd is it not inough for you, that ye be grieuous vnto men, but ye muste grieue my God also: And therefore the lorde shall geue you a token: Beholde, a virgin shal cōceiue and beare a sonne, & thou his mother shal cal his name Emanuel. Butter and hony shall he eate, that he maye knowe to refuse the euyll, and chose the good.

¶ The Gospell.

Luke. i.

AND in the sixte moneth, the Aungell Gabriell was sente from God vnto a citie of Galile, named Nazareth, to a virgin spoused to a man whose name was Joseph, of the house of Dauid, and the virgins name was Marye. And the Aungell wente in vnto her, and sayde: Hayle full of grace, the lord is with ther: Blessed art thou among women. When she sawe him, she was abashed at his sayinge and caste in her mynde what manet of salutatyon that should be. And the Aungell sayde vnto her: feare not Mary, for thou hast found grace with god. Behold, thou shalt conceyue in thy Wombe, and beare a Sonne, and shalt cal hys name Jesus: he shalbe greate, and shalbe called the sonne of the hyghest. And the Lorde god shall geue vnto him the seate of his father Dauyd, and he shall reygne ouer the house of Jacob for euer, and of his kingdome there shalbe none ende. Then sayd Mary to the Aungell. Howe shall this be, seyng I knowe not a man? And the Aungell aunswered, and sayed vnto her: the holy ghost shall come vppon thee, and the power of the hyest shall ouershadowe thee. Therefore also that holye thing which shalbe borne shalbe called the sonne of god. And beholde thy Cosyn Elizabeth, she hath also conceiued a sonne in her age. And this is the sixth moneth, which was called barē, for With God nothing shalbe vnpossible. And Mary sated, beholde the hande made of the Lorde, be it vnto me accordyng to thy word. And the Aungell departed from her.

Sanct

Saint Markes day.

The Collect.

ALmightie god, whych hast instructed thy holy chur-
che with the heauenly doctrine of thy Euangelist. S
Marke, geue vs grace so to be establyshed by thy ho-
ly gospell, that we be not lyke chyldren caried away with
euery blast of vaine doctrine: Through Jesus Chryst our
Lorde.

The Epystle.

VNto euerye one of vs is geuen grace, accordynge *Ephe. iiii.*
to the measure of the gyft of Chryst. Wherfore he
sayeth: When he went vpon hye, he led captiuitie
captiue, and gaue gyftes vnto men. That he ascended,
what meaneth it, but that he also descended fyrst into the
lowest partes of the earth: he that descended is euen the
same also that ascended vp aboue all heauens, to fulfyl al
thynges. And the verye same made some Apostles, some
Prophetes, some Euangelistes, some Shepheardes, and
teachers, to the edifyinge of the saintes, to the worke & ad-
ministration, euen to the edyfying of the body of Chryste,
tyll we all come to the vnitie of the fayth, & knowledge of
the sonne of god, vnto a perfecte man, vnto the measure of
the full perfect age of Chryste. That we henceforth sholde
be no more childrē, wauering & caried about with euerye
wynd of doctrine by the wylynes of men, through crafti-
nes wherby they lay awaite for vs to deceiue vs. But let
vs folow the truth in loue, & in all thinges growe in hym
which is the head, euen Christ in whom yf all the body be
coupled & knyt together, throughout euerye ioynt, wher-
with one ministreth to another (accordynge to the opera-
tion, as euery parte hath his measure) he encreaseth the
body, vnto the edyfyinge of it selfe through loue.

The Gospell.

IAm the true vyne, and my father is a husband mā. *Iohn. xv.*
Euery braunch that beareth not fruit in me, he wyl
take away. And euery braunch that beareth fruyt,
wyll he purge, that it may bryng forth more fruit. Nowe
are ye cleane through the wordes whyche I haue spoken

vnto you. Byde in me: and I in you. As the braunch can not beare fruite of it selfe, except it byde in the vyne: no more can ye except ye abyde in me. I am the vyne, ye are the braunches: he that abydeth in me, and I in hym, the same bryngeth forth much fruyte. For Wythout me, can ye do nothinge. Yf a man byde not in me, he is caste forth as a braunch, & is Withered: And men gather them, & cast them into the fyre, and they burne. If ye abyde in me, and my Wordes abyde in you, aske What ye Wyll, and it shalbe done for you. Herein is my father glorified, that ye beare much fruit, and become my disciples: As the father hath loued me, euen so also haue I loued you. Contynue you in my loue, If ye kepe my cõmaundementes, ye shall byde in my loue, euen as I haue kepte my fathers commaundementes, and abyde in hys loue. These thynges haue I spoken vnto you, that my ioye myght remayne in you, and that your ioy myght be full.

Saint Phillyp and James.

The Collect.

ALmyghtie God, Whom truly to know is euerlasting lyfe: graunt vs perfectly to knowe thy Sonne Iesus Christ, to be the Way, the truth, and the life, as thou haste taught Saint Phillyp, and other the Apostles, through Iesus Christ our Lorde.

The Epystle.

Iames.i.

IAmes the seruaunt of God, and of the Lorde Iesus Christ, sendeth gretyng to the twelue Trybes, Whych are scattered abroade. My brethren, counte it for an exceadynge ioye, When ye fall into dyuers temptacyons: knowyng this, that the tryinge of your fayth, gendreth pacience, and let pacience haue her perfecte Worke, that ye maye be perfecte and sounde, lackinge nothynge. If anye of you lacke Wysedome, let hym aske of hym that geueth it euen God, Whych geueth to all men indifferentlye, & casteth no man in the teeth, and it shalbe geuen him. But let hym aske in fayth, and Wauer not: for he that doubteth, is lyke a Waue of the sea, Whyche is tosse of the wyndes

des, & caried with violence. Neyther let that man thynke that he shall receiue auy thinge of the lord. A wauerynge mynded man, is vnstable in al his wayes. Let the brother whyche is of lowe degree, reioyce when he is exalted, Agayne, let him that is ryche, reioyce whē he is made lowe. For euen as the flower of the grasse, shal he passe away. For as the sunne ryseth with heat, & the grasse withereth, and hys flower falleth away, & the beautye of the fashion of it perysheth: euē so shall the ryche mā perysshe in his wayes. Happy is the man that endureth temptatiō. For when he is tryed, he shall receiue the crowne of lyfe, which the lord hath promysed to them that loue hym.

The Gospell.



ND Iesus sayde vnto his disciples: let not your hearte bee troubled, Ye beleue in God, beleue also in me. In my fathers house are many mansiōs. If it were not so I would haue told you, I goe to prepare a place for you. And if I goe to prepare a place for you, I wil come agayne and receiue you euen vnto my selfe: that where I am, there may ye be also. And whither I goe, you know, & the way ye know. Thomas saith vnto hym: Lorde, we knowe not whyther thou goest. And howe is it possible for vs to knowe the way? Iesus sayth vnto him. I am the way, and the trueth, & the life. No man cummeth to the father but by me: yf ye had knowē me, ye had knowen my father also. And now ye know him and haue seen hym. Philip saith vnto hym Lord, shewe vs the father, and it suffiseth vs. Iesus saith vnto him: haue I been so longe time with you, and yet hast thou not knowen me? Philip, he that hathe seen me, hath seen my father: and how saiest thou then, shew vs the father? Beleuest not thou that I am in the father, and the father in me? The wordes that I spake vnto you, I spake not of my selfe: But the father that dwelleth in me, is he that doeth the workes. Beleue me that I am in the father, and the father in me. Or els beleue me for the workes sake. Verely, verely, I saye Ioh. xiiii

vnto you: he that beleueth on me, the workes that I doe, the same shall he doe also: and greater workes thē these shall he doe, because I goe vnto my father. And whatsoeuer ye aske in my name, that will I doe, that the father may be glorifyed by the sonne. If ye shall aske any thynge in my name, I wyll doe it.

Sainct barnabe Apostle.

The Collect.

LOrde almightye, which haste indued thy holye Apostle Barnabas, with singuler giftes of thy holy goste: let vs not be destitute of thy manyfolde giftes, nor yet of grace to vse them alway to thy honour and glorye: Through Jesus Christ our Lorde.

The Epistle.

Actes. xi.

TYdinges of these thynges came vnto the eares of the congregation, whych was in Jerusale. And they sent furth Barnabas, that he should goe vnto Antioche, whiche when he came, and had seen the grace of God, was glad, & exhorted thē all, that wyth purpose of heart they would continually cleaue vnto the Lorde. For he was a good man, and full of the holy goost & of fayth, and much people was added vnto the lord. Then departed Barnabas to Tharsus, to seke Saule. And when he had founde hym, he brought hym vnto Antioche. And it chaūsed, that a whole yeare they had their couuersacion with the congregacion there, & taught much people: insomuch that the disciples of Antioche were the first that were called Christē. In those dayes came Prophetes frō the citie of Jerusalē vnto Antioche. And there stody vp one of them, named Agabus, and signified by the spirite, ỳ there should be great dearth throughoute all the worlde, whych came to passe in the Emperoure Claudius dayes. Then the disciples, euery mā according to his habilitie, purposed to sende succoure vnto the brethren whych dwelte in Jewry, whiche thyng they also dyd, and sente it to the elders by the handes of Barnabas and Saul.

The

¶ The Goſpell.

THis is my commaundement, that ye loue togeather as I haue loued you. Greater loue hath no man then this: that a man beſtowe his lyfe for his frendes. Ye are my frendes, yf ye do What ſoeuer I commaunde you. Henceforth call I not you ſeruauntes, for the ſeruaunt knoweth not What his Lord doeth. But you haue I called frendes, for all thynges that I haue heard of my father, haue I opened to you, ye haue not choſen me, but I haue choſen you, and ordayned you to go and bryng forth fruite, and that your fruite ſhould remaine, that Whatſoeuer ye aſke of the father in my name he may geue it you. *Iohn.xv.*

Saint *Iohn Baptiſt.*

The Collecte.

ALmightie god, by Whoſe prouidēce thy ſeruaūt Iohn Baptiſt Was Wonderfully borne, and ſent to prepare the Waye of thy ſonne our ſauiour by preachynge of penaunce, make vs ſo to folowe his doctrine and holy lyfe, that We may truly repent, according to his preaching, & after his exaumple conſtantly ſpeake the trueth, boldely rebuke vice, and pacientlye ſuffer for the truethes ſake: through Ieſus Chriſt our lorde.

¶ The Epiſtle.

BE of good chere my people, O ye Prophetes cō fort my people, ſaith your God, cōfort Ieruſalem at the heart, and tell her that her trauail is at an end, that her offence is pardoned that ſhe hath receaued of the lordes hand, ſufficiēt correctiō for all her ſinnes. A voice cryed in Wildernes, prepare the Way of the lord in the Wildernes, make ſtraight the path for our God in the deſert. Let all vallayes be exalted, & euery mountaine & hyll be layde lowe: What ſo is croked let it be made ſtraight, and let the rough be made playne fieldes. For the glory of the lorde ſhall appeare, & al fleſhe ſhall at once ſe it: for Why the mouth of the lorde hath ſpoken it. The ſame voyce ſpake. Nowe crye. And *Eſay.xl.*

the Prophete aunswered: What shal I crye? that al fleshe is grasse, and that all the goodlynes thereof, is as the floure of the fielde. The grasse is wythered, the floure falleth awaye. Euen so is the people as grasse, when the breath of the Lorde blowyth vpon them. Neuertheles, Whether the grasse wither, or that the floure fade away, yet the Word of our God endureth for euer. Goe vp vnto the hye hyll (O Sion) thou that bringest good tydynges lyft vp thy voyce with power O thou preacher Jerusalē: Lift it vp without feare, & saye vnto the cities of Juda: Behold your God, behold, the lord god shall come with power, & beare rule with his arme. Behold, he bringeth his treasure with him, & his Workes goe before him. He shall fede his flocke like an heardman. He shal gather the lambes together with his arme, & carye them in his bosome, and shall kyndly intreate those that beare younge.

¶ The Gospell.

Luke.i. Elyzabethes time came that she shoulde be delyuered, and she brought foorth a sonne. And her neyghbours and her cosins heard how the lord had shewed great mercy vpon her, and reioysed with her. And it fortuned that in the eyght daye they came to circumcise the chylde, and called his name Zachary, after the name of his father. And his mother answered and sayd: not so, but his name shalbe called John And they sayde vnto her: There is none in thy kynrede that is named with this name. And they made signes to his father, howe he would haue him called. And he asked for Wrytyng tables, and wrote, sayinge, his name is John. And they meruayled all. And his mouth was opened immediatly, and his tongue also, and he spake & praysed God. And feare came on al them that dwelt nye vnto hym. And all these sayinges was noysed abroade throughout al the hye country of Jewry, and they that heard them layed them vp in their heartes, saying: What maner of chyld shal this be? And the hād of the lord was with him. And his father Zacharias was filled with the holy ghost, and prophecied, saying: Praysed be the lorde

God

God of Israell, for he hath vysited and redemed hys people. And rayled vp an horne of saluacyon vnto vs, in the house of his seruaunte Dauyd. Euen as he promysed by the mouth of his holy Prophetes, Whyche were sence the worlde begaune, that we shoulde be saued frō our enemies and from the hande of all that hate vs. That he woulde deale mercyfully wyth our fathers, and remembre hys holy couenaūt. And he would performe the oth whiche he sware to our father Abraham for to geue vs. That we beinge deliuered oute of the handes of oure enemyes, myght serue him without feare, all the dayes of oure lyfe in suche honnestie and righteousnesse, as are acceptable for hym. And thou childe shalte be called the Prophete of the hyest. for thou shalt goe before the face of the Lorde to prepare his wayes. To geue knowledge of saluacyon vnto his people for the remyssyon of synnes. Through the tender mercy of our god, Whereby the day spring frō an hie hath vysited vs. To geue lyght to them that sate in darknes, and in the shadowe of death, to guyde oure fete into the way of peace. And the childe grewe and waxed strong in spirite and was in wyldernes tyll the day came, When he should shewe himselfe vnto the Israelites.

Saint Peters day.

The Collect.

ALmyghtie god, Which by thy sonne Iesu Christ, haste geuen to thy Apostle sayncte Peter, many excellente gifres, and commaundest him earnestly to fede thy flocke, make we pray the, all bishops and pastoures diligently to preache thy holy worde, and the people obediently to follow the same, that they may receyue (for the crowne of euerlastinge glory) through Iesus Christ our Lorde.

The Epystle.

IN the same tyme, Herode the kynge stretched forth his handes to vexe certayne of the congregacyon. And he killed Iames the brother of Iohn with the sworde. And because he sawe it pleased the Iewes, he proceded further and toke Peter

xij act.

allo. Then were the dayes of swete bread. And when he had caught him, he put hym in prison allo and delyuered him to foure quaternions of souldyers to be kepte: intending after Easter to bryng hym forth to the people. And Peter was kept in prison, but prayer was made without cealing, of the congregaciō vnto god for him. And when Herode woulde haue brought hym out vnto the people, the same night slept Peter betwene two souldiers, bound with two cheines: and the kepers before the doze, kept the prison. And behold the Angell of the lorde was there present, & a lyght shined in the habitation. And he smote Peter on the side, & styred hym vp, sayinge: aryse vp quickly. And his chaines fel from his hādes. And the Angel said vnto him: girde thy self, and bind on thy sādales. And he so did. And he saith vnto him: cast thy garmēt about the and folow me. And he came out & folowed him, and wist not that it was truth which was done by the Angel, but thought he had seen a vision. Whē they wer past the first and secōd watch, they cāe vnto the yron gate, that leadeth vnto the citie, which opened to them by the owne accord, and they wēt out & passed thorow one strete, & forthwith the Angel departed frō him. And when Peter was come to himself, he said: now I know of a surety that the lord hath sent his Angel, & hath deliuered me out of the hand of Herode, & from all waiting of the people of the Jewes.

The Gospell.

Mach.xvj. Whē Jesus cāe into the coastes of the citie which is called Cesarea Philippy, he asked hys disciples saying: whome doe men say that I the sōne of man am? They sayed: Some saye that thou art John Baptist, some Helias, some Jeremias, or one of the Prophetes. He saith vnto them: but whom say ye that I am? Simon Peter answered, and sayde: Thou arte Christ the sonne of the liuing god. And Jesus answered, & said vnto him. Happy art thou Simon the sōne of Jonas for flesh and bloud hath not opened that vnto the, but my father which is in heauen. And I say vnto the, that thou arte

art Peter & vpon this rocke I will builde my congregacion. And the gates of hell shall not preuaile agaynste it. And I wyl geue vnto thee the keies of the kingdom of heauē. And whatsoeuer thou bindest in earth, shalbe bound in heauen & whatsoeuer thou losest in earth, shalbe losed in heauen.

Saint James the Apostle.

¶ The Collect.

GRaunte, O mercyfull god, that as thy holye Apostle Saint James, leauing his father and al that he had, without delay, was obedient vnto the calling of thy sone Jesu Christ, and folowed him: So we, forsaking al worldly and carnall affeccions, maye be euermore readye to folowe thy cōmaundementes through Jesu Christ our lord.

¶ The Epystle.

IN those dayes came Prophetes from the citye of Jerusalem vnto Antioche. and there stode vp one of them named Agabus, and sygnifyed by the spirite, that there shoulde be great dearth throughout all the worlde, whyche came to passe in the Emperour Claudius dayes. Then the disciples euerye man according to his habilitie, purposed to sende succour vnto the brethren whych dwelt in Jewry: Which thynge they also dyd and sent it to the elders, by the handes of Barnabas & Saule At the same time Herode the king stretched forth his handes to vexe certaine of the congregatiō. And he killed James the brother of John wyth the sworde. And because he sawe it pleased the Jewes, he proceded farther, and tooke Peter also. *Act. xii.*

¶ The Gospell.

THen came to him the mother of Zebedes children with her sonnes, worshipping him and desyryng a certayne thynge of him. And he sayed vnto her: What wylte thou? She sayth vnto him, Graunte that these my two sonnes maye sitte, the one on thy ryghte hande, & the other on thy lefte, in thy kyngdome. But Jesus answered & sayde: Ye wot not what ye aske, are ye able to drinke of the cup that I shall drinke of, & to be baptised *Mat. xx.*

with

with the baptisme that I am baptised with? They say vnto him: We are. He sayd vnto them: ye shal drynke in deede of my cup, and be baptised wyth the baptisme that I am baptised with: but to sit on my right hand, & on my lefte, is not mine to geue, but it shal chaunce vnto them that it is prepared for of my father. And when the .x. heard thys they disdained at the two brethren. But Jesus called them vnto him, & sayd: ye know that the princes of the nacyons haue dominion ouer them, & they that are great men, exercyse auctholitie vpon them. It shall not be so among you. But whosoeuer wil be great among you, let him be your minister. & whosoeuer wil be chiefe among you, let him be youre seruaunte, Euen as the sonne of man came not to be ministred vnto, but to minyster, and to geue hys lyfe a redemption for many.

Saint Bartholomewe.

¶ The Collect.

O Almightie and euerlasting God: which hast geuen grace to thy Apostle Bartholomewe truly to beleue, and to preach thy worde: graunt we beseech thee vnto thy churche, both to loue that he beleued, and to preach that he taught: through Christ our Lorde.

¶ The Epistle.

By the handes of the Apostles were many signes and wonders shewed among the people. And they were altogether with one accorde in Salomons porche. And of other durste no man ioyne himself to them: neuertheles the people magnified them. The numbre of them that beleued in the lord, both of men and women, grewe more and more: insomuch that they brought the sicke into the stretes, & layde them on beddes and couches, that at the least waye the shadowe of Peter, when he came by, myght shadowe some of them. There ranne also a multitude out of the cityes rounde about vnto Jerusalem, bringing sicke folkes, & them which were vexed with vncleane spirites: & they were healed euery one.

¶ The Gospell.

And

AND there was a strife among them, Which of them shoulde seme to be the greatest. And he sayde vnto them: the kynges of nacions raigne ouer them, & they that haue auethoritie vppon them, are called gracious Lordes: But ye shall not so bee. But he that is greatest amonge you, shalbe as the yonger: and he that is chiefe, shalbe as he that doeth minister. For Whether is greater, he that sytteth at meate, or he that serueth? Is not he that sitteth at meate? But I am amonge you, as he that ministreth. Ye are they Whiche haue bydden With me in my tẽptacions. And I appoynt vnto you a kyngdome, as my father hath apoynted vnto me, that ye may eate and drynke at my table in my kyngdome, & sit on seates iudging the Twelue Trybes of Israel. *Luke xxii*

Saint Mathewe

The Collect.

ALmyghtie God, Which by thy blessed sonne dyddeste call Mathew from the receipt of custome to be an Apostle and Euangelist: Graunt vs grace to forsake all couetous desyres and inordinate loue of ryches, and to folowe thy sayde sonne Iesus Christ: Who lyueth & raigneth. &c.

The Epistle.

SEynge that We haue suche an office, euen as God hath hadde mercy on vs, We go not out of kynde but haue cast from vs the clokes of vnhonestie, and Walke not in craftinesse, neyther handle We the Worde of God deceiptfully, but open the trueth, and report our selues to euery mans conscience in the syght of god. If our Gospell be yet hydde, it is hydde amonge them that are lost, in Whom the god of this Worlde hath blynded the myndes of them Which beleue not, least the lyght of the gospell of the glory of Christe (Whiche is the Image of God) shuld shine vnto thẽ. For We preache not our selues, but Christ Iesus to be the lorde, & oure selues your seruaũtes, for Iesus sake. For it is god that cõmaũdeth ỹ light to shine out of darknes, Which hath shined in our *ii.Cor.iiii.*

our heartes, for to geue the light of the knowledge of the glory of God, in the face of Jesus Christ.

¶ The Gospell.

Math.ix.

AND as Jesus passed forth from thence, he sawe a man (named Mathew) sitting at the receipt of custome, and he said vnto hym: folowe me. And he arose & folowed hym. And it came to passe as Jes' sat at meat in his house: behold, many Publicans also and sinners that came, sat downe with Jesus & his disciples. And when the Pharisees sawe it, they sayd vnto his disciples: Why eateth your maister with Publicanes and synners. But when Jesus hearde that, he sayde vnto them: They that be stronge nede not the phisition, but they that are sicke. Goe ye rather and learne what that meaneth: I wyll haue mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentaunce.

Saint *Michaell and all Aungels.*

¶ The Collect.

EVerlastyng God, which hast ordeyned & constituted the seruices of all Aungels & men in a wonderful order: mercifully graunt, that they which alwaye doe thee seruice in heauen, may by thy appointment succour, and defend vs in earth: through Jesus Christ our Lorde. &c.

¶ The Epistle.

Apo.xii.

THere was a great battayle in heauen: Michaell & his Aungels fought with the Dragon, and the Dragon fought with his Aungels, and preuayled not, nether was theyr place founde any more in heauen. And the great Dragon, that olde Serpente, called the deuyll and Sathanas, was cast out, which deceiueth al the worlde. And he was cast into the earth, and his Aungels were cast out also with hym. And I hearde a loude voyce, saying: in heauen is now made saluatiõ & strẽgth, and the kingdomof our god, & the power of his Christe.

For

For the accuser of our brethren is cast downe, Whych accused thē before God day and night. And they ouercame him by the bloud of the lābe, and by the word of theyr testimonye, and they loued not theyr lyues vnto the death. Therefore reioyce heauens, and ye that dwell in them. Woe vnto the inhabitours of the earth, and of the sea: for the deuyll is come downe vnto you, Which hath great wrath, because he knoweth that he hath but a shorte tyme.

The Gospell. Mathei: 18:

AT the same time came the disciples vnto Jesus saying: Who is the greatest in the kyngdom of heauē? Jesus called a chylde vnto hym, & sette hym in the myddest of them, & sayd: Verely I say vnto you, except ye turne & become as chyldren, ye shall not entre into the kyngedom of heauen. Whosoeuer therfore humbleth him selfe as this childe, that same is the greatest in the kyngedom of heauen. And Whosoeuer receyueth suche a chyld in my name, receiueth me. But Who so doeth offende one of these lytle ones Whych beleue in me, it were better for hym that a mylstone were hanged about his necke, & that he were drowned in the depth of the sea. Woe vnto the worlde, because of offēces: necessary it is that offences come: But woe vnto the mā by whom the offence cometh. Wherefore, yf thy hande or thy foote hynder thee, cut hym of, & cast it from thee. It is better for thee to entre into lyfe halte or maymed, rather then thou shouldest (hauinge two hādes or two fete) bee cast into euerlasting fyre. And if thyne eye offēde thee, plucke it out, & cast it frō thee: It is better for thee to entre into lyfe Wyth one eye, rather then (hauyng two eyes) to be cast into hel fyre. Take heede & ye despise not one of these litle ones. For I say vnto you: that in heauē their Aungels do alwayes behold the face of my father, Whyche is in heauen. Mat. xv

Saincte Luke the Euangelist.

The Collect.

ALmighty God Which calledst Luke ỳ phisicion whose prayse is in the gospel, to be a phisiciō of the soule: it may

please,

please thee by the holsome medycynes of hys doctrine, to heale all the diseases of our soules through thy sonne Jesu Christ our Lorde.

2. Timo. 3

The Epistle.

Tit.iii. Watche thou in all thinges, suffre afflictions, do the worke throughly of an Euangeliste, fulfyl thyne office vnto the vttermost bee sober. For I am nowe ready to be offred, and the tyme of my departynge is at hande. I haue foughte a good fight, I haue fulfilled my course, I haue kept ỹ faith. From henceforth ther is laide vp for me a crowne of righteousnes, which the Lord (that is a ryghteous iudge) shall gene me at that daye: not to me onely, but to al thē that loue hys commynge. Doe thy dilygence, that thou mayest come shortly vnto me. For Demas hath forsaken me, and loueth thys pr̄sēt World, & is departed vnto Thessalonica, Crescens is gone to Galacia. Titus vnto Dalmacia, onelye Lucas is with me. Take Marke and bringe him with thee, for he is profitable vnto me for the ministraciō: And Tichicus haue I sente to Ephesus. The cloke that I lefte at Troada with Carpus, when thou comest bryng with thee, and the bokes, but specially the parchement. Alexander the copper smith oyd me much euil: the Lord reward hym according to his dedes, of whome bee thou ware also: For he hathe greatly withstand our wordes.

Luke. x

The Gospell.

Luke. x. The Lorde appoynted other seuentie (and two) also, and sente them two and two before hym into euery citie and place, whither he him selfe would come. Therfore he sayd vnto them: the harueste is great, but ỹ labourers ar few. Pray ye therfore the Lord of the haruest, to send forth labourers into the haruest. Go your wayes behold, I sēd you forth as lambes among wolues. Beare no wallet, neither scrip, nor shoes, and salute no mā by the way: into whatsoeuer house ye enter, fyrst say: peace bee to this house. And if the sōne of peace bee there, your peace shal rest vpō him: if not, it shal re-

turne

turne to you againe. And in the same houle tary styll, eating and drinkinge such as they geue. For the labourer is worthy of his rewarde.

Simon and Jude Apostles.

¶ The Collect.

ALmyghtie God, which hast builded thy congregatiō vpon the foundation of the Apostles & Prophetes, Iesu Christ him selfe being the head corner stone: graunt vs so to be ioyned together in vnytie of spyrite by theyr doctrine, that we maye be made an holye temple acceptable to the through Iesu Christ our Lorde.

¶ The Epystle.

Iude.i.

IUdas the seruaunte of Iesu Chryste, the brother of Iames: to them whiche are called and sanctified in God the father, and preserued in Iesu Christ: Mercie vnto you, and peace and loue be multiplyed. Beloued, when I gaue all dylygence to wryte vnto you of the common saluation, it was needfull for me to wryte vnto you to exhorte you that ye shoulde continually labour in the fayth, which was once geuen vnto the saynctes. For there are certaine vngodly men craftely crept in, of whyche it was written afore tyme vnto such iudgement. They turne the grace of our God vnto wantonnes, & denye god (which is the onely lorde) & our Lorde Iesu Chryste. My mynde is therfore to put you in remēbraunce forasmuch as ye once knowe thys, howe that the lorde (after that he had deliuered the people out of Egypt) destroyed thē which after beleued not. The angels also whyche kepte not their fyrst state, but left their owne habitacion, he hath reserued in euerlastinge chaynes vnder darkenes, vnto the iudgement of the great day: euen as Sodom and Gomor and the cities aboute them, whiche in lyke maner defyled them selues wyth fornycation, & folowed straunge flesche, are set forth for an example, and suffer the payne of eternall fire: likewyse these beyng deceiued by dreames, defile the flesche, despise rulers, and speake euyll of them that are in authoritie.

The

¶ The Gospell.

Iohn.xv. THis commaund I you, that ye loue together. If the worlde hate you, ye knowe it hated me before it hated you. If ye were of the worlde, the worlde would loue his owne: howe be it because ye are not of the worlde but I haue choſē you out of the world, therfore the world hateth you. Remember the worde that I saye vnto you: the seruaunt is not greater then the Lorde. If they haue persecuted me, they wyll also persecute you. If they haue kept my saying, they wyll kepe yours also. But all these things wyl they do vnto you for my names sake, because they haue not knowen him that sent me. If I had not cõe and spoken vnto them, they should haue hadde no sinne: but nowe haue they nothing to cloke their sinne wythal. He that hateth me, hateth my father also. If I had not done among them the workes which none other manne dyd, they shoulde haue had no sinne. But nowe haue they both sene and hated, not onely me, but also my father. But this happeneth, that the saying myght be fulfylled that is wytten in their lawe. They hated me without a cause. But when the comforter is come, whom I wyll sende vnto you from the father, euen the spirite of trueth which proceadeth of the father, he shall testifie of me. And ye shall beare witnesse also, because ye haue ben with me from the beginning.

All Saintes.

¶ The Collect.

ALmyghtie God, which hast knyt together thy electe in one Communion and felowshyppe, in the misticall body of thy sonne Christ our lorde: graunt vs grace so to folowe thy holy Saintes in al vertues, and godly liuing, that we may come to those inspekable ioyes, which thou hast prepared for thē that vnfaynedly loue the: Through Iesus Christ our Lorde.

¶ The Epistle.

Beholde

BEholde, I Iohn sawe another Aungell ascende from the rising of the Sunne, which had the seale of the liuinge god, and he cryed with aloude voice to the foure Aungels (to whome power was geuen to hurte the earth & the sea) sayinge hurt not the earth, neither the sea, neyther the trees, till we haue sealed the seruauntes of our god in their foreheades. And I heard the number of thē which were sealed, and ther were sealed an. C. and. xliiii. M. of all the trybes of the chyldren of Israel. Apo. vii.

Of the tribe of Juda were sealed. xii. M.
Of the tribe of Ruben were sealed. xii. M.
Of the tribe of Gad were sealed. xii. M.
Of the tribe of Aser were sealed. xii. M.
Of the tribe of Neptalim were sealed. xii. M.
Of the tribe of Manasses were sealed. xii. M.
Of the tribe of Simeon were sealed. xii. M.
Of the tribe of Leui were sealed. xii. M.
Of the tribe of Isachar were sealed. xii. M.
Of the tribe of Zabulon were sealed. xii. M.
Of the tribe of Joseph were sealed. xii. M.
Of the tribe of Beniamin were sealed. xii. M.

After this I beheelde and loe, a great multitude (whiche no man can noumbre) of all nacions and people, & toungues, stode before the seate, and before the lambe, clothed with long white garmentes, and Palmes in their hādes, and cried with a loude voice, saying: saluatiō be ascribed to him that sitteth vpō the seate of our god, and vnto the lambe. And all the Aungels stoode in the compasse of the seate, & of the elders, and the foure beastes, and fell before the seate on their faces, and worshypped God, sayinge: Amen. Blessynge, and glory, and Wysedome, and thanke, and honour, and power, and myghte, be vnto our God for euermore. Amen.

The

The Gospell.

Math.v.



Ielus seynge the people, went vp into the mountayne: and When he was set, hys disciples came to hym, and after that he had opened hys mouthe, he taught them sayinge: Blessed are the poore in spyrite, for theirs is the kingdome of heauen. Blessed are they that mourne, for they shal receyue comforte. Blessed are the meeke for they shal receyue the enherytaunce of the earth. Blessed are they Whyche hungre and thyrste after ryghteoulnes, for they shall be satisfyed, blessed are the mercyfull, for they shall obtayne mercy, blessed are the pure in heart, for they shall see God: blessed are the peace makers, for they shalbe called the chyldren of God: blessed are they Whyche suffer persecution for righteoulnes sake, for theirs is the kyngdome of heauen. Blessed are ye When men reuyle you, and persecute you, and shall falsely say all maner of euyll sayinges agaynst you for my sake: reioyce and be glad, for great is your reward in heauen. For so persecuted they the Prophetes Whyche Were before you.

¶ The order for the administration of the Lordes Supper, or holye Communion.

SO many as do entende to bee partakers of the holye Communion, shall signifie theyr names to the Curate ouer nyght, or els in the mornyng, before the begynnynge of Mornynge prayer, or immediatly after.

And yf anye of those be an open and notorious euyll liuer, so that the Congregation by hym is offended, or haue done anye wronge to his neighbours by worde or dede: The Curate hauynge knowledge thereof, shall call hym, and aduertise him in any wise not to presume to the Lordes table, vntyll he haue openly declared him selfe to haue truely repented and amended his former naughty lyfe, that the congregation may therby be satisfyed, whiche afore were offended: and that he haue recompensed the parties whom he hath done wronge vnto, or at the least declare hym selfe to be in full purpose so to do, as sone as he conueniently may.

The same order shall the Curate vse with those, betwixte whom he perceiueth malice and hatred to raigne, not suffryng them to be partakers of the Lordes table, vntyl he knowe them to be reconciled. And if one of the parties so at variaunce, be content to forgeue from the bottome of his heart, all that the other hath trespaced agaynst hym, and to make amendes for that he him selfe hath offended, and the other partie wyll not be perswaded to a godly vnitie, but remayne styll in his frowardnes and malice: The Minister in that case ought to admit the penitent person to the holye Communion, and not hym that is obstinate.

The Table hauyng at the Communion tyme a faire white lynnen cloth vpon it, shall stande in the body of the churche, or in the chauncell, where Mornyng prayer and Euenyng prayer be appointed to be sayde. And the Priest standynge at the Northside of the Table, shall saye the Lordes prayer, with this Collect folowynge.

Almighty

ALmighty God, vnto whom al hartes be open, all desires knowen, and from whom no secretes are hyd: clense the thoughtes of our hartes by the inspiration of thy holy spirite, that we may perfectly loue the, & worthely magnifie thy holy name: through Christ our lorde. Amen.

¶ Then shall the Priest rehearse distinctly all the .x. cõmaundementes: and the people kneelynge, shall after euerye commaundement aske Goddes mercye for theyr transgression of the same, after this sort.

Minister.

God spake these Wordes and sayde: I am the Lorde thy God. Thou shalt haue none other Gods but me.

People.

Lorde haue mercy vppon vs, and encline oure heartes to kepe this lawe.

Minister.

Thou shalt not make to thy selfe anye grauen image, nor the likenes of any thyng that is in heauẽ aboue, or in the earth beneth, nor in the Water vnder the earth. Thou shalt not bow downe to thẽ nor worship thẽ: For I the lord thy god am a gelous God, & visite the sinne of the fathers vpon the children, vnto the thyrd and fourth generation of them that hate me, and shewe mercy vnto thousandes in them that loue me and kepe my commaundementes.

People.

Lorde haue mercy vpon vs, and encline our heartes to kepe this lawe.

Minister.

Thou shalt not take the name of the Lorde thy God in vaine: for the lorde Wyll not hold him giltles that taketh his name in vayne.

People.

Lorde haue mercy vpon vs, and encline our heartes to kepe this lawe.

Minister.

Remember that thou keepe holye the Sabboth daye, sixe dayes shalt thou labour and do all that thou haste to do, but the seuenth day is the Sabboth of the Lorde thy God

God. In it thou shalt do no manner of worke, thou and thy
sonne, and thy daughter, thy manseruaunt, and thy maide
seruaunt, thy cattel, and the straunger that is within thy
gates. For in sixe daies the Lorde made heauen and earth,
the sea, and all that in them is, and rested the seuenth daie:
wherefore the Lord blessed the seuenth day, and halowed it.

People.

Lorde haue mercy vpon vs, and encline our hartes, &c.

Minister.

Honour thy father and thy mother, that thy daies may
be long in the land which the Lord thy God geueth thee.

People.

Lord haue mercye vpon vs, and encline our hartes, &c.

Minister.

Thou shalt do no murther.

People.

Lord haue mercye vpon vs, and encline our hartes, &c.

Minister.

Thou shalt not commit adultery.

People.

Lord haue mercy vpon vs, and encline our, &c.

Minister.

Thou shalt not steale.

People.

Lorde haue mercy vpon vs, and encline our, &c.

Minister.

Thou shalte not beare false witnesse against thy neygh-
boure.

People.

Lorde haue mercy vpon vs, and encline our hearts to
kepe this lawe.

Minister.

Thou shalte not couet thy neyghbours house. Thou
shalt not couet thy neighbours wife, nor his seruaunt, nor
his maide, nor his Oxe, nor his asse, nor anye thynge that
is his.

People.

Lord haue mercy vpon vs, and write all these thy lawes
in our hearts, we beseche thee.

¶ Then shall folowe the Collecte of the daye with one of these two Collectes folowyng for the Quene, the Priest standyng vp, and saying.

Let vs pray.

ALmyghtye God, Whose kyngedome is euerlastyng, & powre infinite: haue mercy vpon the whole congregation, and so rule the hart of thy chosen seruaunt Elizabeth our quene and gouernour, that she (knowyng whose minister she is,) may aboue all thinges seke thine honour and glorie: and that we her subiectes (duelye consyderynge whose auctoritie she hath) may faithfully serue, honour, & humbly obey her, in thee, and for thee, accordynge to thy blessed worde and ordinaunce: Throughe Jesus Christ our lorde: who with thee and the holy Ghoste, lyueth and raigheth euer one God, World without ende. Amen.

ALmightie and euerlasting God, We be taught by thy holy worde, that the heartes of kinges are in thy rule and gouernaunce, and that thou doest dispose and turne them as it semeth best to thy godly Wisdome: We humbly beseche thee, so to dispose and gouerne the hart of Elizabeth, thy Seruaunt, our quene and gouernour, that in all her thoughtes, Wordes, and Workes, she may euer seke thy honour and glorye, and studye to preserue thy people committed to her charge, in wealth, peace, & godlines. Graunt this O merciefull father, for thy deare sonnes sake Jesus Christ our lorde. Amen.

¶ Immediatly after the Collectes, the Priest shall reade the Epistle, beginnyng thus.

¶ The Epistle written in the. Chapter of

And the Epistle ended, he shall say the Gospel, beginnyng thus.

The Gospel written in the. Chapter of.

And the Epistle and Gospel being ended, shall be sayed the Crede.

IBeleue in one God the father almyghtye maker of heauen and earth, and of all thinges visible, & invisible. And in one lorde Jesus Christ the onelye begotten Sonne of God, begotten

ten

gotten of his father before all worldes: God of God, lyght of light, very God of very God: begotten, not made, being of one substaunce with the father, by whom all thynges were made: Who for vs men and for our saluacyon, came downe from heauen, and was incarnate by the holy Goste, of the virgin Mary, and was made man: and was crucyfyed also for vs, vnder Poncius Pilate. He suffered and was buryed, and the thirde day he rose agayne accordynge to the scriptures: and ascended into heauen, and sytteth at the right hande of the father. And he shall come agayne with glory, to iudge both the quicke and the deade: Whose kyngdome shall haue none ende. And I beleue in the holye ghost, the Lorde and geuer of lyfe, Who proceedeth from the father and the sonne, Who with the father and the sonne together is worshypped and glorifyed, Who spake by the Prophetes. And I beleue one Catholyke and Apostolyke churche. I acknowledge one Baptisme, for the remissyon of synnes. And I loke for the resurrection of the deade, and the lyfe of the worlde to come. Amen.

☞ After the Crede, yf there be no sermon, shall followe one of the homelies already set forth, or hereafter to be sette foorthe by common auctoryte.

☞ After such sermon, homelye, or exhortation, the Curate shall declare vnto the people whether there be any holye dayes or fastyng dayes the weke folowyng: and earnestly exhort them to remembre the poore, sayinge one or mo of these sentences folowyng, as he thinketh most conuenient by hys discresyon.

Let your light so shine before men, that they maye see your good workes, and glorifie youre father which is in heauen. *Math. v*

Lay not vp for yourselues treasure vpō the earth where the rust and moth doth corrupt, and where theues breake through and steale. But laye vp for youre selues treasures in heauen, where neyther rust nor moth doth corrupte, and where theues do not breake through and steale. *Mat. vi.*

Whatsoeuer you woulde that men shoulde doo vnto you, euen soo doo vnto them: for this is the lawe and the Prophetes. *Mat. vii*

Not euery one that sayth vnto me Lord, Lord, shal en- *Mat. vii*

ter into the kingdome of heauen: but he that doth the Wyll of my father Which is in heauen.

Lu.xix Zache stode forth, and sayd vnto the Lord: behold Lord, the halfe of my goodes I geue to the poore, and yf I haue done any Wrong to any man, I restore foure folde.

i.Cor.ix Who goeth a Warfare at anye tyme of hys owne cost? Who planteth a vyneyarde, and eateth not of the fruyte therof? Or Who fedeth a flocke, and eateth not of the mylke of the flocke?

i.Cor.ix If We haue sowen vnto you spirituall thynges, is it a greate matter, if We shall reape your Worldly thynges?

i.Cor.ix Do ye not knowe, that they Which minister about holy thinges, liue of the sacrifice? They Which Wayte of the altare, are partakers With the altare. Euen so hath the Lorde also ordeined, that they Which preacheth the Gospell, shuld lyue of the Gospell.

i.Cor.ix He Which soWeth litle, shall reape litle: and he that soWeth plenteously, shall reape plenteously. Let euerye man do accordynge as he is disposed in his heart, not grudgyng, or of necessitie: for God loueth a cherefull geuer.

Gala.vi Let him that is taught in the Woorde, minyster vnto him that teacheth, in al good thinges. Be not deceiued, god is not mocked: for Whatsoeuer a man soWeth, that shall he reape.

Gala.vi Whyle We haue time, let vs do good vnto all men, and specyallye vnto them, Which are of the houshold of faithe.

i.Tim.6 Godlynes is greate ryches, if a man be contented With that he hath: for We brought nothynge into the World, neither may We cary any thyng out.

i.Tim.6 Charge them Which are riche in thys Worlde, that they be ready to geue, and glad to distribute: laying vp in store for them selues a good foundatyon agaynste the tyme to come, that they may attayne eternal lyfe.

Hebr.6 God is not vnrighteous, that he Wyll forgette youre Woorkes and labour that procedeth of loue: Whiche loue ye haue shewed for his names sake, Whiche haue mynystred vnto sayntes, and yet do minister.

To

To doo good, and to distribute, forgette not: for wyth such sacrifices God is pleased. *Heb xiii*

Who so hath this worldes good, and seeth his brother haue nede, and shutteth vp his compassion from him, howe dwelleth the loue of God in him? *j. Ioh. iij.*

Geue almose of thy goodes, and tourne neuer thy face from any pore man, and then the face of the Lorde shall not be turned away from thee. *Tob. iiij.*

Be mercifull after thy power. If thou hast muche geue plenteously: If thou hast litle, do thy diligence gladlye to geue of that litle: for so gatherest thou thi self a good reward in the day of necessitie. *Tob. iiij.*

He that hath pitie vpon the poore, lendeth vnto the lord: and looke what he layeth oute, it shalbe payed hym agayne. *Pro. xix.*

Blessed be the man that prouideth for the sicke and nedie, the Lorde shall deliuer him in the time of trouble. *Psal. lxj.*

☞ Then shall the Churchwardens, or some other by them appoynted, gather the deuotion of the people, and put the same into the poore mens bore: and vpon the offeringe dayes appointed, euerye man and woman shall paye to the Curate the due and accustomed offeringes: after whyche doone, the Priest shall saye.

Let vs pray for the Whole state of Christes Church militant here in earth.

ALmyghtye and euerliuinge GOD, whiche by thy holye Apostle haste taughte vs to make prayers and supplycatyons, and to geue thankes for all men: We humblye beseche thee moost mercyfullye to accepte oure almose, and to receyue these oure prayers whiche We offer vnto thy diuine Maiestie: beseechynge thee to inspyre continuallye, the vniuersall Churche wyth the spyryte of truthe, vnytye and concorde, and graunt that all they that doo confesse thy holye name, maye agree in the trueth of thy holye Woorde, and lyue in vnitie and godlye loue. We beseche thee also to saue and defende all Christian Kynges, Princes, and Gouernours, and specyallye thy seruaunte Elizabeth our Queene, that vnder her We maye be godly and quietly gouerned, and graunt vnto her Whole

If ther be none almes geuē vnto the poore, then shall the wordes of accepting our almes be left out vnsayde.

counsaile, and to al that be put in auctoritie vnder her, that they maie truelie and indifferentlie minister iustice, to the punishment of Wickednesse and vice, and to the mainteinance of Gods true religion and vertue. Geue grace (O heauenlie father) to all Bishoppes, pastoures and Curates, that they maye both by their life and doctrine sette forth thy true and liuely Worde, and rightlye and duelye administer thy holye Sacramentes: & to all thy people geue thy heauenly grace, and especiallye to this congregation here present, that With meke hearte and due reuerence, they may heare and receiue thy holye Worde, truelye seruynge thee in holynes and righteousnes all the dayes of their lyfe. And We moost humbly beseche thee of thy goodnes (O Lorde) to comforte and succoure all them Whiche in this transitorie life be in trouble, sorowe, nede, sickenes, or any other aduersitie: Graunt this O father for Jesus Christes sake our onely mediatoure and aduocate. Amen.

Then shall folowe this exhortation, at certayne tymes when the Curate shall see the People negligent to come to the holy Communion.

WE be come together at this tyme derelie beloued brethren, to feede at the Lordes supper, vnto the Whiche in Gods behalfe I bydde you al that be here presente, and beseeche you for the Lord Jesus Christes sake, that ye Wyll not refuse to come therto, beynge so louingly called and bidden of God him selfe. Ye knowe howe greuous & vnkynd a thing it is, When a man hath prepared a ryche feast, decked his table Wyth all kynde of prouision, so that there lacketh nothynge but the geastes to syt downe: and yet they Whyche be called Without anye cause moost vnthankefullie refuse to come. Which of you in such a case Wold not be moued? Who Woulde not thinke a greate iniurie and Wronge done vnto him? Wherfore moost dearly beloued in Christ, take ye good heede least ye Withdrawing your selues from this holy supper, prouoke Gods indignation againste you. It is an easye matter

matter for a man to saye, I Wil not Communicate, because I am otherWyse letted With Worldly busines: but suche excuses be not easely accepted and alloWed before God. If any man saye, I am a greuous synner, and therefore am afrayde to come: Wherefore then do you not repente and amende, When God calleth you, be you not ashamed to saye you Wyll not come: When you shoulde retourne to God, Wyll you excuse your selfe and say that you be not readye: Consider earnestly With your selues hoW litle such fayned excuses shall auayle before God. They that refused the feaste in the Gospell, because they hadde boughte a Farme, or Woulde trye their yokes of Oxen, or because they Were maried, Were not so excused, but counted vnWorthy of the heauenly feast: I for my parte am here presente, and accordyng vnto mine office, I bydde you in the name of GOD, I call you in Christes behalfe, I exhorte you, as you loue your oWne saluation, that ye Wyll be partakers of this holye Communion. And as the Sonne of God dydde vouchesafe to yelde vp his soule by death vppon the Crosse for youre healthe: euen so it is your duetie to receiue the Communion together in the remembraunce of his death, as he him selfe commaunded. NoWe if you Wyll in no Wyse thus doo, consyder With your selues hoWe greate iniurye you doo vnto God, and hoWe sore punyshment hangeth ouer youre heades for the same: And Where as you offende GOD so soore in refusyng this holye Banquette, I admonishe, exhorte, and beseeche you, that vntó thys vnkindnesse ye Wyll not adde anye mooze. Whiche thynge ye shall doo, if ye stande by as gasers and lookers on them that do Communicate, and be no partakers of the same youre selues. For What thinge can this be accoumpted elles then a further contempte and vnkindnes vnto God: Truelye it is a greate vnthankefulnes to saye naye When ye be called: but the faulte is muche greater When men stande by, and yet Wyll neither eate nor drinke this holie Communion With other: I praye you What canne this be elles, but euen to haue the Misteries of Christe in derision: It is sayde vnto all: Take ye and eate. Take and drinke ye all of thys: doo this in remembraunce

braunce of me. With what facethen, or with what countenaunce shall ye heare these woordes: What wyll this be els but a neglecting, a despisinge, and mockynge of the Testament of Christ: Wherefore, rather then you should so do, departe you hence, and geue place to theym that be godlye disposed. But when you departe, I beseche you, ponder with your selues from whom you departe: ye departe frome the Lordes Table, ye departe from your brethren, and from the banquette of mooste heauenlye foode. These thynges yf ye earnestlye consyder, ye shall by Goddes grace returne to a better mynde, for the obtaynynge wherof we shal make our humble peticions, whyle we shall receaue the holye Communion.

And sometyme shall be sayde this also at the discretion of the Curate.



Dearelye beloued, for as muche as oure duetie is to render to almyghtie God oure heauenlye father mooste hartye thankes, for that he hath geuen hys Sonne our Sauiour Jesus Christ, not onelye to dye for vs, but also to be oure spirituall foode and sustenaunce, as it is declared vnto vs, as well by Goddes worde, as by the holy Sacramentes of his blessed bodye and bloude, the whiche beynge so comfortable a thynge to them whyche receaue it worthelye, and so daungerous to them that wyl presume to receaue it vnwoorthelye: My dutye is to exhorte you to considre the dygnitye of the holye misterye, and the great peryll of the vnworthy receyuynge thereof, and so to searche and examyne youre owne consciences, as you shoulde come holye and cleane to a mooste godlye and heauenlye feaste: so that in no wyse you come but in the maryage garmente, required of God in holy scripture: and so come and be receyued as worthye partakers of suche a heauenlye table. The waye and meanes therto is: First to examine youre liues and conuersation by the rule of Goddes commaundementes, and wherin soeuer ye shall perceyue youre selues to haue offended, eyther by will, worde, or dede, there bewayle your owne sinfull liues,

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confesse your selues to almighty God, with full purpose of amendement of lyfe. And if ye shall perceiue your offences to be such, as be not onely agaynst God, but also agaynst your neighbours: then ye shall reconcile your selues vnto them, ready to make restitucyon and satisfaccyon according to the vttermost of your powers, for all iniuryes and wronges done by you to any other: and lykewyse beyng ready to forgeue other that haue offended you, as you wold haue forgeuenes of youre offences at Gods hand: for otherwyse the receyuing of the holy Communion, doth nothing els but encrease youre damnacyon. And because it is requisite that no man should come to the holy Communion but with a full truste in Gods mercye, and with a quyet conscience: therefore if there be any of you whych by the meanes aforesayde, cannot quiet his owne conscience, but requireth further comforte or counsel: then let him come to me, or some other discreate and learned Minister of Gods woorde, and open hys greife, that he may receiue such ghostly counsaile, aduyse, and comforte, as his conscience may be releiued and that by the ministerie of Gods Woord, he may receiue comforte and the benefite of absolution, to the quietinge of hys conscyence, and aduoydyng of all scruple and doubtfulnes.

¶ Then shall the Priest say this exhortation.

DEarely beloued in the lorde: ye that mynde to come to the holy Communiõ of the body and bloude of our Sauyour Chryst, must consider what S. Paule wryteth to the Corinthians howe he exhorteth all persons dyligently to try and examine them selues, before they presume to eate of that breade, and drinke of that cup, for as the benefyte is greate, if with a truely penitente harte and lyuelye faythe we receiue that holy Sacrament (for then we spiritually eate the fleshe of Chryst, and drynke hys bloude, then we dwel in Christ and Chryste in vs, we be one wyth Chryste, and Chryst with vs:) so is the daunger greate, if we receiue the same vnworthely. For then we be guylty of the bodye and bloud of Chryst our Sauyour. We eate and drinke our

owne

owne damnacion, not considerynge the Lordes bodye. We kyndle Goddes wrath agaynste vs, we prouoke hym to plauge vs wyth dyuers dyseases, and soudrye kyndes of death. Therefore, if anye of you be a blasphemer of GOD, an hinderer or slaunderer of hys woorde, and adulterer, or be in malice or enuie, or in anye other grieuous cryme, bewayle youre synnes, and come not to thys holye Table, lest after the takyng of that holye Sacramente, the deuyll entre into you, as he entred into Judas, and fyll you full of all iniquities, and bringe you to destruction, both of bodye and soule. Judge therefore youre selues (brethren) that ye be not iudged of the Lorde. Repente you truelye for youre synnes past, haue a lyuelye and stedfaste faythe in Chryste our Sauiour. Amende your lyues, and be in perfecte charitie with all men, so shall ye be meete partakers of those holy misteries. And aboue all thinges ye muste geue moofte humble and hartie thankes to God the father, the sonne, and the holye ghoste, for the redemption of the worlde, by the death and passion of our Sauioure Chryste both God and man, who dydde humble hymselfe, euen to the deathe vpon the Crosse for vs miserable synners, whych laye in darkenes and shadowe of death, that he myghte make vs the chyldren of God, and exalte vs to euerlastyng lyfe. And to thende that we shoulde alway remembre the exceadyng great loue of our Maister and onely Sauyour Jesu Christ, thus dyinge for vs, and innumerable benefytes (whych by hys precyous bloudsheddinge) he hath obtayned to vs, he hath instituted and ordayned holye mysteryes, as pledges of his loue, and continuall remembraunce of hys death, to our great and endlesse comforte. To hym therefore wyth the father and the holy ghost, let vs geue (as we are moofte bounden) continuall thankes: submyttynge oure selues wholy to his holy wyll and pleasure, and studying to serue hym in true holines and righteoulnes all the dayes of oure lyfe. Amen.

☞ Then shall the Priest say to them that come to receyue the holye Communyon.

You

YOu that do truly & earnestly repent you of your sinnes, and be in loue & charite with your neighbours, and entend to lead a new life, folowing the commaundementes of God, and walkinge from henceforth in his holy wayes: Draw nere, & take this holy sacrament to your comfort, make your humble confession to almighty god before this congregation here gathered together in his holy name, meekely kneling upon your knees.

Then shal this generall confession be made in the name of al those that are minded to receiue the holy communion, either by one of them, or els by one of the ministers, or by the Priest him selfe, all kneelynge humbly upon their knees.

ALmyghtye God, father of our Lorde Jesus Chryst maker of all thynges, iudge of all mennes knowledge and be wayle oure manyfold, sinnes and wickednes, which we from tyme to time most greuously haue committed, by thought, word, and dede, against thy diuine maiestie: prouoking most iustly thy wrathe and indignation agaynst vs: we do earnestly repent, and be hartely sorye for these our misdoinges: the remembraunce of them is greuous vnto vs, the burthen of them is intollerable, haue mercy vpon vs, haue mercie vpon vs most mercyfull father, for thy sonne oure Lorde Jesus Christes sake: forgeue vs all that is past, and graunt that we maye euer hereafter serue and please thee in newnesse of lyfe, to the honour and glorye of thy name: Through Jesus Christ our Lord. Amen.

Then shall the Priest or the Bishop beinge present stande vp, and turnynge him selfe to the people, saye thus,

ALmighty God our heauenly father, which of his great mercy hath promysed forgeuenes of sinnes to al them which with hartye repentaunce and true faythe turne vnto him: haue mercie vpon you, pardon and deliuer you from all your sinnes, confirme and strengthen you in all goodnes, and bringe you to euerlastynge lyfe: through Jesus Christ our lord. Amen.

Then shall the Priest also say.

Heare what comfortable wordes our sauioure Christe saith, to all that truely turne to him.

Come vnto me all that trauayle and be heauye laden, & I shal refreshe you. So God loued the world, that he gaue his onlye begotten sonne, to the ende that all that beleue in him, should not perysh, but haue lyfe euerlastyng.

Heare also what Saint Paule sayeth.

This is a true sayenge, and worthye of all menne to bee receyued, that Jesus Christe came into the world to saue Sinners.

Heare also what Saint John saith.

If any manne sinne, wee haue an aduocate with the father Jesus Christe the righteous, and he is the propiciation for our sinnes.

After the which, the Priest shall procede, saiynge.

Lift vp your hearts.

Answere.

We lift them vp vnto the lorde.

Priest.

Let vs geue thankes vnto our lord God.

Answere.

It is mete and right so to do.

Priest.

It is verye mete, right, and our bounden dutie that we should at all times, and in all places, geue thanks vnto thee O lord holy father, almyghty euerlasting God.

Here shall follow the proper preface, according to the tyme, if there be any specially appointed: or els immediatly shall follow. Therefore with Angelles. &c.

Proper prefaces.

Upon Christmas day, and seuen dayes after.

Because thou dyddest geue Jesus Christe thyne onelye sonne to be borne as thys daye for vs, who by the operation of the holye Ghost, was made very man of the substaunce of the virgin Mary his mother, & that without spot

of

of sinne, to make vs cleane from all sinne. Therfore. &c.

Upon Easter day, and seuen dayes after.



At chiefely are We bound to praise thee, for the glorious resurrectiō of thy Sōne Jesus Christ our lord: for he is the very Paschall lambe, whiche was offered for vs, & hath taken away the sinne of the Worlde, Who by his death hath destroyed death, and by his rysyng to lyfe agayne, hath restored to vs euerlastyng lyfe. Therfore With. &c.

Upon the Ascention day. and seuen dayes after.



Hrough thy most deare beloued sonne Jesus Christ our lorde, Who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight ascended vp into heauen, to prepare a place for vs, that Where he is, thither myght We also ascende, & raigne With hym in glory. Therfore With. &c.

Upon Whitsunday, and sixe dayes after.



Hrough Jesus Christe oure Lorde, accordynge to Whose moste true promise, the holy Ghoste came downe this day from heauen, With a sodain great sounde as it had ben a myghty Wynde, in the likenesse of fiery tongues, lightening vpon the Apostles, to teach thē and to leade them to al trueth, geuing them both the gift of diuers lāguages, and also boldnes, With feruent zeale constantly to preache the Gospell vnto all nacions, Wherby We are brought out of darkenes and errour, into the cleare lyght and true knowledge of thee, and of thy sonne Jesus Christe. Therfore With. &c.

Upon the feaste of Trinitie onely.



It is very meete, right, and our bounden duetie that We shoulde at all tymes, and in all places, geue thankes to thee, O lord, almighty, & euerlasting God, Which art one God, one Lorde, not one onely Persone, but three persones in one substaunce: for that Whiche We beleue of the glorye of the Father, the same We beleue of the Sonne, and of the holye Ghoste,

Without

without any difference or inequalitie. Therfore With. &c.

After which Preface, shall followe immediatly.

¶ Therfore With Aungels and Archaungels, and With all the company of heauen, We laude & magnifie thy glorious name, euermore praysing thee, and sayng: Holy, holy, holy, Lorde God of hostes: heauen and earth are full of thy glory, glory be to thee, O Lorde most hygh.

¶ Then shall the Priest knelyng downe at Gods borde, say in the name of all them that shall receyue the Communion, this prayer folowyng.

WE do not presume to come to this thy table (O mercifull lord) trusting in our owne righteousnes, but in thy manyfolde and great mercies: We be not worthy so muche as to gather vp the crūmes vnder thy table, but thou art the same Lorde, whose propertie is alwayes to haue mercye Graunt vs therfore (gracious Lorde) so to eate the flesshe of thy deare Sonne Jesus Christ, and to drinke his bloud, that our sinnefull bodies may be made cleane by his body, and our Soules washed through his moofte precious bloud: and that We may euermore dWell in hym, and he in vs. Amen.

Then the Priest standyng vp, shall say as foloweth.

ALmighty God our heauenly father, Which of thi tender mercy dyddest geue thine onely sonne Jesus Christ, to suffer death vpon the Crosse for our redemption, Who made there (by his owne oblation of hym selfe once offred, a full, perfecte, & sufficient sacrifice, oblation, & satisfaction for the sinnes of the Whole World: and dyd Institute, and in his holye Gospell commaunde vs, to continue a perpetual memory of that his precious death, vntyll his commyng agayne. Heare vs O mercifull father Wee beseche thee: and graunte that We receyuynge these thy creatures of breade and Wyne, accordynge to thy Sonne oure Sauioure Jesus Christes holye Institution, in remembraunce of his death and passion, maye bee partakers of his moofte blessed Bodye

and

and blonde, who in the same nighte that he was betrayed, tooke breade, and when he had geuen thankes, he brake it, and gaue it to his Disciples, sayinge: Take, eate, this is my body which is geuen for you. Doe this in remembraunce of me. Likewise after supper he tooke the cuppe, and when he had geuen thankes, he gaue it to them, saying: Drinke ye all of this, for this is my blonde of the newe Testament, which is shed for you and for many, for remission of sinnes: doe this as ofte as ye shall drinke it in remembraunce of me.

☞ Then shal the minister first receiue the Communion in both hyndes him selfe, and next deliuer it to other ministers, yf any be there present (that they may help the chief minister) and after to the people in their handes kneling. And when he deliuereth the bread, he shall saye.

The body of our Lorde Jesus Christ which was geuen for thee, preserue thy body e and soule into euerlastinge lyfe. and take and eate this, in remembraunce that Christe dyed for thee, and feede on hym in thy hearte by fayth, with thankes geuing.

And the minister that delyuereth the cup, shall saye.

The blond of our Lorde Jesus Christe which was shed for thee, preserue thy body e and soule into euerlastinge lyfe: and drinke this in remembraunce that Christes blond was shed for thee, and be thankefull.

Then shall the Priest say the Lordes prayer, the people repeatynge after him euery petition.

☞ After shalbe sayde as foloweth.

O Lorde and heauenlye father, We thy humble seruauntes, entierly desire thy fatherly goodnes, mercifullye to accepte this oure Sacrifice of prayse and thankesgeuinge: most humbly besechinge thee to graunte that by the merites and death of thy sonne Jesus Christ, and through fayth in his blond, We and all thy Whole churche, may obtaine remission of our sinnes, and all other benefites of his passyon. And here We offer & present vnto thee, O lorde, oure selues, our soules and bodies, to be a reasonable, holye, and lyuelye Sacrifice vnto thee, humblye beseechynge thee, that all We

which be partakers of this holye Communyon, maye be fulfilled with thy grace, and heauenly benediction. And although we be vnworthy, through our manyfolde synnes, to offer vnto thee any sacrifice: yet we beseche thee to accept this oure bounden duetye and seruice, not weyghynge our merites, but pardoninge oure offences, throughe Jesus Chryst our Lorde: by whom and with whom, in the vnytie of the holy ghost, all honoure and glorye be vnto thee O father almyghty, world without ende. Amen.

Or thys.

ALmyghty and euerliuyng God, we most hartelye thanke thee, for that thou doest vouchsafe to fede vs, which haue duely receyued these holye mysteries, with the spirituall foode of the mooste precyous bodye and bloude of thy sonne oure sauioure Jesus Chryste: and doest assure vs thereby of thy fauoure & goodnes towarde vs, and that we be verye members incorporate in thy mystical bodye, which is the blessed companye of all faythefull people, and be also heyres through hope of thy euerlastyng kingdome, by the merites of the most precious deathe and passion of thy deare sonne: we nowe most humblye beseche thee, O heauenlye father, so to assyste vs wyth thy grace, that we maye continue in that holy felowshyp, & do all such good woorkes as thou haste prepared for vs to walke in, through Jesus Chryste oure Lord: to whō with thee & the holy ghost, be all honour and glory world without ende. Amen.

Then shalbe sayd or song.

GLorye be to God on hyghe. And in earthe peace, good wyll towardes men. We prayse thee, we blesse thee, we worship thee, we glorysye thee, we geue thankes to the, for thy greate glory. O lorde God heauenlye kinge god the father almightye. O Lorde the onelye begotten Sonne Jesu Chryste: O Lorde God, Lambe of GOD, Sonne of the father, that takest awaye the synnes of the worlde, haue mercye vpon vs: Thou that takest awaye the synnes of the worlde, haue mercye vpon vs. Thou that takest awaye the synnes of thee

worlde:

Worlde: receyue our prayer . Thou that sittest at the right hande of God the father, haue mercye vpon vs : For thou onely art holy: Thou onelye arte the Lorde: Thou onelye (O Christ) with the holy ghost, art moost highe in the glorye of God the father. Amen.

Then the preist or the Bishop, if he be present, shall let them departe with this blessynge.

THe peace of God which passeth al vnderstãding, kepe your hartes and myndes in the knowledge and loue of God, and of his sonne Jesu Christe our Lord: and the blessing of God almightie, the father, the sonne, and the holy ghoste, be amongest you, and remayne with you alwayes. Amen.

Collectes to be sayde after the Offertorie, when there is no Communion, euery such day one. And the same maye be sayde also as often as occasion shall serue after the Collectes, eyther of Morning and Euening prayer, Communion, or Letany, by the discretion of the Minister.

ASsist vs mercifully, O lord, in these our supplications and prayers, and dispose the waye of thy seruauntes, towarde the attaynemente of euerlastinge saluation : that amonge all the chaunges and chaunces of this mortall lyfe, they may euer be defended by thy moste gratious and ready helpe: throughe Christ our Lorde. Amen.

ALmightie Lorde and euerlasting God, vouchsafe we beseche thee to directe, sanctifie and gouerne both oure hartes and bodies, in the wayes of thy lawes, and in the woorkes of thy commaundementes : that throughe thy moost mighty protection, both here and euer, we maye be preserued in body and soule: throughe our Lorde and sauyour Jesus Christ. Amen.

GRaunt we beseche thee almightye God, that the wordes which we haue heard this daye with our outward eares, may through thy grace be so grafted inwardly in our hartes, that they may bringe foorth in vs the fruyte of good liuing, to the honour and prayse of thy name, throughe Jesus Christ our Lord. Amen.

PReuent vs O Lord in all our doinges, With thy moost gratious fauoure, and further vs Wyth thy continuall helpe, that in al our Worꝛkes begonne, continued, and ended in thee: We may glorify thy holye name, and finallye by thy mercy obtayne euerlasting life: thꝛough Jesus Chꝛiste oure Lorde. Amen.

ALmighty God the fountaine of al Wisedome, Whyche knowest our necessities before We aske, and oure ignoraunce in asking: We beseche thee to haue compassion vpon our infirmities, and those thinges Whiche foꝛ oure vnWoꝛthynesse We dare not, and foꝛ our blindnes We can not aske, vouchesafe to geue vs foꝛ the Woꝛthines of thy sonne Jesus Chꝛist our Lorde. Amen.

ALmightie God, Which hast promised to heare the petitions of them that aske in thy sonnes name: We beseche thee mercifully to encline thine eares to vs, that haue made nowe our prayers and supplications vnto the: and graunte that those thinges Which We haue faythfullye asked accoꝛding to thy Wyll, may effectually be obtayned, to the reliefe of our necessitie, & to the setting foꝛth of thy glory, thoꝛough Jesus Chꝛist our Lord. Amen.

Vpon the holy dayes, yf there be no Communion, shalbe sayde all that is appoynted at the Communion, vntyl the ende of the Homelie, concludinge with the generall prayer foꝛ the whole estate of Chꝛistes churche militante here in earth, and one oꝛ mo of these Collectes before rehersed, as occasion shal serue.

And there shalbe no celebꝛation of the loꝛdes Supper, except there be a good nombꝛe to communicate with the prieste, accoꝛding to his discretion.

And yf there be not aboue twentie persones in the Paryshe of discretion to receaue the Communion, yet there shalbe no communion, except foure, oꝛ thꝛee at the leaste communicate with the prieste. And in Cathedꝛal and Collegiate churches where be many Prieστes and Deacons, they shall all receiue the communion with the Minister euery Sunday at the least, except they haue a reasonable cause to the contrarye.

And to take awaye the superstition, whiche anye persoune hath

hath, or myght haue in the bread and wyne, it shall fulfyll that the bread be such, as is vsuall to be eaten at the Table with other meates, but the best & purest wheat bread, that conuenienly may be gotten. And yf anye of the bread or wine remaine, the Curate shal haue it to his owne vse.

¶ The bread and wine for the Communion, shalbe prouyded by the Curate, and the Churchewardnes, at the charges of the paryshe, and the paryshe shalbe discharged of suche summes of money, or other duetyes, whyche hytherto they haue payde for the same, by order of theyr houses euery Sunday.

¶ And note that euery Parishioner shal communicate, at the least thre times in the yere of which, Easter to be one: and shall also receiue the Sacramentes, and other rites, accordynge to the order in this booke appoynted. And yerely at Easter, euery Parishioner shall recken with hys Person, Vicare or Curate, or hys, or their deputie or deputies, and pay to them or him, all Ecclesiasticall dutyes, accustomably due, then and at that tyme to be payd.

The Miniſtration of Baptyſme to be vſed in the Churche.



It appeareth by auncyent Wry-ters, that the Sacrament of Baptiſm in the olde time, was not commonlye miniſtred, but at two times in ỹere: at Eaſter, and Whitſontide. At which tymes it was openly miniſtred, in the preſence of all the congregation: whi-che cuſtoms nowe beyng growen out of vſe (although it cannot for many cō-ſiderations be wel reſtored again, yet it is thought good to folowe the ſame as nere as conuenientlỹ mai be: wher-fore the people are to bee admonyſhed, that it is moſt conuenient that Baptyſme ſhoulde not be miniſted but vpon Sondayes, and other holy dayes, when the moſt number of people may come toge-ther, alwell for that the congregation there preſente maye teſtify the receyuing of them that be newly Baptiſed in-to the number of Chriſtes Churche, as alſo becauſe in the Baptiſme of infantes, euerye man pre-ſente may be put in remembraunce of hys owne profeſſyon made to GOD in hys Baptyſme.

For which cauſe alſo, it is expedient that Baptiſme be mini-ſtred in the Englyſhe tounge, Neuertheleſſe (if neceſſitie ſo require) chyldren maye at all tymes be Baptyſed at home.

¶ Publique Baptysme.

When there are chyldren to be Baptised vpon the Sundaye, or holy daye, the Parentes shall geue knowledge ouer nyghte, or in the morninge, afore the begynninge of Morninge prayer to the Curate. And then the Godfathers, godmothers, & people with the children, must be ready at the Fonte either immediatly after the last Lesson at Morninge prayer, or els immediatly after the last Lesson at Euenynge prayer, as the Curate by his discretion shall appoynte. And then standynge there, the Priest shall aske whether the chyldren be Baptysed or no. If they answere, no: Then shall the Priest say thus.

DEarly beloued, forasmuch as al men be conceiued and borne in synne, and that our Sauiour Christe sayeth, none can entre into the kingdome of God (except he be regenerate, and borne a newe of Water and the holy ghost:) I beseche you to call vpō god the father, through our Lord Iesus Christ, that of his bounteous mercy, he wil graunt to these children, that thing which by nature they cannot haue, that they maye be Baptised with Water and the holy ghost, and receiued into Christes holye churche, and be made lyuely members of the same.

Then the Priest shall saye.

Let vs praye.

ALmighty and euerlastinge God, which of thy great mercy diddeste saue Noe & his familie in the Arke from perishing by Water: and also diddest safely leade the childrē of Israel thy people through the redde sea: figuring thereby thy holy Baptisme, and by the Baptisme of thy Welbeloued sonne Iesus Christ diddest sanctifie the floude Iordane and all other Waters to the misticall Washinge awaye of synne: We beseche thee for thy infinite mercies, that thou wylte mercifullye looke vpon these children, sanctifie them and Washe theim with thy holy ghost, that they beinge deliuered from thy Wrath, maye be receaued into the Arke of Christes Churche: and beynge stedfaste in faythe, ioyefull thoroughe hope, and

rooted in charitie, maye so passe the waues of this troublesome World, that finally they may come to the lande of euerlasting life, there to reigne With thee, World Without ende, through Jesus Christ our Lord. Amen.

ALmighty and immortall God, the ayde of all that nede, the helper of all that flee to thee for succoure, the lyfe of them that beleue, and the resurrection of the deade: we call vpon thee for these infantes, that they commyng to thy holy Baptisme, may receyue remission of their sinnes, by spyrytuall regeneration. Receiue them (O Lorde) as thou hast promysed by thy Welbeloued sonne, sayinge: Aske and you shall haue, seke and you shall finde, knocke and it shalbe opened vnto you. So geue nowe vnto vs that aske. Let vs that seke fynde. Open the gate vnto vs that knocke, that these infantes maye enioye the euerlastynge benediction of thy heauenly Washyng, and may come to the eternal kingdome Whiche thou hast promysed by Christe oute Lorde. Amen.

Then shall the Priest say. Heare the wordes of the Gospell written by sainct Marke in the tenth Chapter.

AT a certayne tyme they broughte chyldren vnto Christ that he should touche them, and his disciples rebuked those that broughte them. But When Jesus sawe it, he Was displeased, and sayde vnto them: suffer litle chyldren to come vnto me, and forbyd them not, for to suche belongeth the kingdome of God. Verely I say vnto you, Whosoeuer doth not receiue the kyngdome of God as a litle chylde, he shall not enter therein. And When he hadde taken them vp in his armes, he put his handes vpon theim and blessed them.

After the Gospell is read, the Minister shal make this briefe exhortation vpon the wordes of the Gospell.

BRendes, you heat in this gospel the wordes of our sauiour Christe, that he commaunded the childre to be broughte vnto him: howe he blamed those that Woulde haue kepte them from hym: howe he

he arbuteth all men to folowe theym (innocentes) vnto perfeccion by his owne wonderfull gesture & dede, he declared hys good will toward them. For he embraced theim in his armes, he layd his handes vpon them, & blessed them: doubte not ye therfore, but earnestly beleue, that he will lyke wyse fauourably receiue these present infantes, that he will embrase them with the armes of his mercy, that he will geue vnto them the blessing of eternall lyfe, & make them partakers of his cuerlastynge kyngdome. Wherefore we beynge thus perswaded of the good will of oure heauenlye father, toward these infantes declared by his sonne Iesus Christe, and nothing doubtinge but that he fauourablye alloweth this charitable worke of ours, in bringinge these children to his holy Baptisme: Let vs faythfullye and deuoutelye geue thankes vnto hym, and say.

ALmighty and euerlastyng god, heauenlye father, we geue the humble thankes, that thou haste vouchsafed to call vs to the knowledge of thy grace and fayth in thee: encrease this knowledge, and confyrme this fayth in vs euermore: Geue thy holy spirite to these infantes, that they may be borne agayne, and be made heyres of euerlastynge saluation, thorough our Lorde Jesus Christe: Who lyueth and teygneth with thee and the holy spyryte, nowe and for euer. Amen.

Then the Priest shall speake vnto the Godfathers and Godmothers, on this wyse.



Welbeloued freendes, ye haue broughte these children here to be Baptised: ye haue prayed that our Lorde Jesus Christ would vouchsafe to receaue them, to laye his handes vppon theim, to blesse theym, to release theym of theyr synnes, to geue theym the kyngedome of heauen, and euerlastynge lyfe. Ye haue heard also that our Lorde Jesus Chryste hath promysed in hys Gospell, to graunte all these thynges that ye haue prayed for: Whyche promyse he for his part will most surely kepe and performe. Wherefore after this promyse made by Christe, these infantes

fantes muſt alſo faythfully for theyr parte promyſe by you, that be theyr ſuerties, that they wyll forſake the deuyll and all his workes, and conſtantly beleue goddes holye worde, and obediently kepe his commaundementes.

Then ſhall the Prieſt demaunde of the godfathers and godmothers theſe queſtions folowyng.

Doeſt thou forſake the deuyll and all his woorkes, the vayne pompe, and glorye of the worlde, With all couetous deſyres of the ſame, the carnall deſyres of the fleſhe, ſoo that thou wylt not folowe, nor be led by them?

Aunſwere.

I forſake them all.

Miniſter.

Doeſt thou beleue in God the father almightie, maker of heauen and earth? And in Jeſus Chriſt his onely begotten ſonne our Lorde, and that he was conceiued by the holy ghoſte, borne of the virgin Marye: that he ſuffered vnder Poncius Pylate, was crucified, deade, and buryed, that he went downe into hell, and alſo dyd ryſe agayne the thyrde daye: that he aſcended into heauen and ſitteth at the ryghte hande of God the father almightye, and from thence ſhall come agayne at the ende of the worlde, to iudge the quicke and the deade?

And doeſt thou beleue in the holye ghoſte, the holye Catholique Churche, the Communion of ſaynctes, the remiſſion of ſinnes, the reſurrection of the fleſhe, and euerlaſtynge lyfe after death?

Anſwere,

All this I ſtedfaſtly beleue.

Miniſter.

Wylt thou be baptyſed in this fayth?

Aunſwere.

That is my deſyre.

Then ſhall the Prieſt ſay.



Merciſull God, graunte that the olde Adam in theſe chyldren maye be ſo buried, that the newe man may be rayſed vp in them. Amen.

Graunt that all carnall affections may dye in them, and that all thynges belongynge to the ſpyryte, maye

may lyue and growe in them. Amen.

Graunte that they maye haue power and ſtrengthe to haue victorye, and to tryumphe agaynſte the Dyuyll, the Worlde and the fleſhe. Amen.

Graunte that Whoſoeuer is here dedicated to thee by our office and miniſterye, maye alſo be endued With heauenly vertues, and euerlaſtinglye rewarded throughe thy mercy, O bleſſed Lord God, Who doeſt lyue and gouerne all thynges Worlde Without ende. Amen.

ALmighty euerliuing God, Whoſe mooſte dearely beloued ſonne Jeſus Chryſt, for the forgeueneſſe of oure ſinnes, did ſhead out of his moſt precious ſyde bothe Water and bloude, and gaue cõmaundement to his diſciples that they ſhould goe teache all nations, and baptiſe them in the name of the father, the ſonne, and of the holye ghoſte: Regarde We beſeche thee, the ſupplications of thy congregacion, and graunt that all thy ſeruauntes Whyche ſhall be baptiſed in thys Water, maye receyue the fulneſſe of thy grace, and euer remayne in the nomber of thy faithful and electe children, through Jeſus Chryſt our Lorde.

Then the Prieſt ſhal take the chyld in his handes, and aſke the name: and namyng the chyld, ſhal dippe it in the water, ſo it be diſcretely, and warely done ſaying.

N. I Baptyſe thee in the name of the father, and of the ſonne, and of the holy ghoſt. Amen.

And yf the chylde be weake, it ſhall ſuffice to powre water vpon it ſaying the foreſayd wordes.

N. I Baptyſe thee in the name of the father, and of the ſonne, and of the holy Ghoſt. Amen.

Then the Preiſt ſhall make a croſſe vpon the chyldes foreheade ſayinge.



We receyue this chylde into the congregatyon of Chriſtes flocke, and to ſygne him Wyth the ſigne of ẽ croſſe, in token that hereafter he ſhal not be aſhamed to confeſſe the faith of Chryſt crucifyed, and manfully to fight vnder his banner agaynſt

ſynne

ſynne, the Worlde, and the deuyll: and to continue Chryſtes faythfull ſouldiour & ſeruaunt vnto his liues ende. Amen.

☞ Then ſhall the Prieſt ſaye.

SEyng now We derely beloued brothren, that theſe chyldren be regenerate and grafted into the body of Chriſtes congregacion: let vs geue thankes vnto god for theſe beneſites, and With one accord make our prayers vnto almighty god, that they may leade the reſt of their life, accordyng to this begynnynge.

☞ Then ſhalbe ſayd.

Our father Which art in heauen. &c.

☞ Then ſhall the Prieſt ſay.

WE yelde the harty thankes mooſte mercyfull father, that it hath pleaſed thee to regenerate thys infante With thy holye ſpirite, to receyue hym for thy owne chylde by adoption, and to incorporate hym into thy holy congregacion. And humbly We beſeche thee to graunte that he being dead vnto ſynne, and lyuyng vnto righteouſnes, and beinge buryed With Chriſte in hys death may crucifye the olde man, & vtterly aboliſhe Whole bodye of ſynne, that as he is made partaker of the deathe of thy ſonne, ſoo he maye be partaker of hys reſurrectyon. So that fynally With the reſidue of thy holye congregacyon, he maye be inheritoure of thyne euerlaſting kingdome: throughe Chryſt our Lorde. Amen.

☞ At the laſt ende, the prieſt calling the Godfathes and Godmothers together, ſhall ſay this ſhort exhortation folowyng.

FOraſmuche as theſe chyldren haue promyſed by you to forſake the Deuyll and all his Workes, to beleue in God, and to ſerue him: you muſt remẽber that it is your partes & dueties to ſe that theſe infantes be taughte ſoo ſoone as they ſhalbe able to learne What a ſolemne vowe, promyſe and profeſſyon they haue made by you. And that they may knowe theſe thinges the better, ye ſhal cal vpon thẽ to heare ſermons. And chiefly ye ſhall prouyde that they maye learne the Crede, the lordes

praier

prayer, and the ten Commaundementes in the Englysche tongue, and all other thinges Whiche a Christian manne oughte to knowe and beleue to his soules health: and that these chyldren maye be vertuously brought vp, to leade a godly and a Christen lyfe, remembringe alwaye that Baptisme doth represent vnto vs our profession, whiche is to folowe the example of our sauiour Christ, and to be made like vnto hym: that as he died and rose agayne for vs, so should we whiche are baptised dye from synne, and ryse againe vnto righteousnesse: continually mortifying all our euyll and corrupt affections, and daylye procedynge in all vertue and godlynes of lyuynge.

The Minister shall commaund that the chyldren be broughte to the Bysshop to be confirmed of him, so soone as they can saye in theyr vulgare tongue, the Articles of the fayth, the Lordes prayer, and the .x. commaundementes, and be further instructed in the Cathechisme set forth for that purpose, accordingly as it is there expressed.

Of them that be Baptysed in priuate houses in time of necessitie.

The Pastoures and Curates shall ofte admonisshe the people, that they deferre not the Baptisme of infantes any longer then the Sunday, or other holy day next after the chylde be borne, vnlesse vpon a great and reasonable cause declared to the Curate, and by hym approued.

And also they shal warne them, that without greate cause and necessitie, they baptise not chyldren at home in theyr houses. And when great nede shal compel them so to doo, that then they minister it on this fashion.

Fyrst let them that be present cal vpon God for his grace, and say the Lordes prayer, if the tyme will suffer. And then one of them shall name the chylde, and dyp hym in the water, or poure water vpon hym, saying these wordes.

NI Baptise thee in the name of the father, and of the sonne, and of the holy ghost. Amen.

And lette them not doubt, but that the chylde so Baptysed, is lawfully and sufficientlye Baptised, and oughte not to be baptised agayne in the Churche. But yet neuertheles, yf the chylde whiche is after this sorte Baptised, do afterward lyue, it is expediente that he be broughte into the churche, to the

the entent the Prieſt may examine and trye, whether the child be lawfully baptiſed or no. And if thoſe that bringe anye chylde to the church do aunſwer that he is already baptiſed, then ſhal the Prieſt examine them further.

By Whom the chylde Was Baptiſed:

Who Was preſent When the childe Was Baptiſed:

Whether they called vpon God for grace and ſuccoure in that neceſſitie:

With What thinge, or What matter they dydde Baptyſe the chylde:

With What Wordes the chylde Was Baptyſed:

Whether they thinke the chylde to be lawfully and perfectly Baptyſed:

And yf the Miniſter ſhall proue by the aunſweres of ſuche as brought the chylde, that al thinges were done as they ought to be, Then ſhall not he chriſten the chylde agayne, but ſhall receyue hym as one of the flocke of the true Chriſtian people, ſayinge thus.

I Certifye you, that in this caſe ye haue done Well, and according vnto due order concerning the baptyſing of this chylde, Whiche beinge borne in originall ſynne, and in the Wrath of God, is noW by the lauer of regeneration in Baptiſme, receyued into the nombre of the chyldren of God, and heyres of euerlaſting lyfe: for our Lord Jeſus Chriſt doth not deny his grace and mercye vnto ſuche infantes, but moſt louinglye doth call them vnto him, as the holy goſpell doth Wytnes to our comforte on this Wyſe.

AT a certayne tyme they broughte chyldren vnto Chriſt that he ſhould touche them, and his diſciples rebuked thoſe that broughte them. But When Jeſus ſaWe it, he Was diſpleaſed, and ſayde vnto them: ſuffer litle chyldren to come vnto me, and forbyd them not, for to ſuche belongeth the kingdome of God. Verelye I ſay vnto you, Whoſoeuer doth not receiue the kyngdome of God as a litle chylde, he ſhall not enter therein. And When he hadde taken them vpin his armes, he put his handes vpon theim and bleſſed them.

After

¶ After the Gospell is read, the minister shall make this brefe exhortation vpon the wordes of the Gospell.



Riendes, you heate in thys Gospell the wordes of our Sauiour Christ, that he commaunded the Chyldren to be broughte vnto hym: howe he blamed those that would haue kept them from hym: howe he exhorted all men to followe their innocency. We perceiue howe by his outward gesture and deede, he declared hys good wyll towarde thē. For he embraced them in his armes, he layde hys handes vpon them, and blessed them: doubte ye not therefore, but earnestlye beleue that he hath lykewyse fauourablye receiued this present infant, that he hath embraced him with the armes of his mercye, that he hath geuen vnto him the blessynge of eternall lyfe, and made hym partaker of hys euerlastyng kyngdome. Wherefore we beyng thus perswaded of the good wyll of oure heauenlye father, declared by hys sonne Iesus Chryst towardes thys infante: Let vs faythefullye and deuoutlye geue thankes vnto hym, and saye the prayer whiche the Lorde hym selfe taught, and in declaracon of our fayth, let vs recyte the articles conteyned in oure Crede.

¶ Here the Minister with the Godfathers and Godmothers shall say.

¶ Our father Which art in heauen. &c.

¶ Then shall the Preiste demaunde the name of the Chylde, whych beinge by the Godfathers and Godmothers pronounced, the Minyster shall saye.

Doest thou in the name of this chylde forsake the Deuyll and all hys Woorkes, the vayne pompe and glorye of the Worlde, With all the couetous desyres of the same, the carnall desyres of the flesche, and not to followe and be ledde by them:

Aunswere.

I forsake them all.

Minister.

Doest thou in the name of thys chylde profesle thys fayth, to beleue in GOD the father almyghtye, maker of heauen

heauen and earthe. And in Jesus Chryste his onelye begotten sonne oure Lorde: and that he Was conceyued by the holye ghoste borne of the vyrgyn Marye: that he suffered vnder Poncius Pylate, Was crucified deade and buryed: that he Wente doWne into hell, and also dyd ryse agayne the thyrde daye, that he ascended into heauen, and sitteth at the right hand of God the father almighty: and from thence he shall come agayne at the ende of the Worlde to iudge the quicke and the dead:

And doe you in his name beleue in the holye ghoste. The holye Catholike Churche. The Communion of sainctes. The remission of synnes. Resurrection, and euerlasting lyfe after death:

Answere.

All this I stedfastly beleue.

Let vs praye.

ALmyghty and euerlasting God heauenly father, We geue thee humble thankes, for that thou haste vouchesafed to call vs to the knoWledge of thy grace and fayth in thee: increase this knoWledge, and confirme this faith in vs euermore: Geue thy holye spirite to this infant, that he beinge borne agayne, and beynge made heyre of euerlasting saluation, throughe our Lord Jesus Christ, may continue thy seruaunt, and attayne thy promyse, throughe the same our Lorde Jesus Christ thy sonne: Who liueth and reigneth With thee in the vnitie of the same holy spyryte euerlastingly. Amen.

Then shall the minister make this exhortation, to the Godfathers and Godmothers.

FOrasmuche as this childe hath promised by you to forsake the Deuyll and all hys Worckes, to beleue in GOD, and to serue hym you muste remember that it is youre parte and duetye to see that this infante, be taughte so soone as he shall be hable to learne What a solemne vowe, promyse, and profession he hath made by you:

and

and that he maye knowe these thinges the better, ye shall cal vpon him to heare sermons: And chiefely ye shal prouide that he maye lerne the Crede, the Lordes praier, and the tenne commaundementes in the English tongue, and all other thinges, which a Christian man ought to know and beleue to his soules health: and that this childe may be vertuously brought vp, to leade a godly & a christē life: Remēbring alwaye that baptisme doeth represent vnto vs our profession, whiche is to folowe the example of our sauioure Christ, & be made lyke vnto hym: that as he died and rose againe for vs: so shoulde we which are baptized die from synne, and ryse agayne vnto ryghteousnes, continually mortifiyng all our euyll and corrupt affections, and dayly proceedyng in al vertue, and godlines of liuing.

¶ And so forth as in Publique Baptisme.

¶ But yf they which bringe the infantes to the Churche, do make an vncertaine answere to the Priestes questions, and saye that they can not tell what they thought, did, or sayd, in that greate feare and trouble of mynde (as often tymes it chaunceth) then let the Priest Baptise him in fourme above written, concernynge Publique Baptisme, sauynge that at the dyppynge of the Childe in the Fonte, he shall vse this forme of wordes.

If thou be not baptised alreadye. N. I baptise thee. In the name of the father, and of the sonne, and of the holy ghoste. Amen.

¶ Confirmation wherein is contayned a Cathechisme for Chyldren.

TO the ende that confirmation may bee ministered to the more edifying of such as shall receiue it (according vnto S. Paules doctrine, who teacheth that all things should be doen in the church to ỹ edificatiõ of the same) it is thought good that none hereafter shal bee cõfirmed, but suche as can saye in their mother tongue the articles of the faith, the Lordes prayer, and the ten commaundementes: and can also answere to suche questiõs of this shorte Catherchisme, as the Bishoppe (or such as he shall appointe) shall by his discretion appose them in: And this order is moste conuenient to bee obserued for diuers considerations.

Firste, because that when children come to the yeres of discretion, and haue learned what their godfathers and godmothers promised for them in Baptisme, thei maye then them selues with their owne mouth, and with their owne consent, openly before the churche ratifie and confirme the same: and also promise that by the grace of God, thei will euermore endeuour them selues faithfullye to obserue and keepe such thinges as they by their owne mouth and confession haue allowed vnto.

Secondly, for asmuch as Confirmation is ministred to them that bee Baptised, that by imposition of handes and prayer, they maye receyue strength, and defence against all temptations to synne, and the assaultes of the worlde, and the Deuill: it is most mete to bee ministred when children come to that age, that partlye by the frayltie of their owne flesh, partly by the assaultes of the worlde and the Deuill, thei begin to be in daunger to fall into sondrie kindes of synne.

Thirdly, for that is agreable with the vsage of the Churche in times past, whereby it was ordeyned that confirmation shoulde be ministred to thē that were of perfite age, that they beyng instructed in Christes religion, shoulde openly professe their owne faith, and promise to bee obedient vnto the wyll of God.

And that no manne shall thinke that any detriment shall come to children by deferrynge of their Confirmatiõ, he shall knowe for trueth that it is certaine by Goddes worde, that children beyng baptised, haue all thynges necessary for their saluacion, and bee vndoubtedly saued.

A Lathechisme/ that is to say, an instruction to be learned of euery chylde before he be brought to be Confyrmed of the Bysshop.

Question.

What is your name?

Aunswere.

N. or N.

Question.

Who gaue you this name?

Aunswere.

My Godfathers and Godmothers in my Baptisme, wherin I was made a membre of Christe, the childe of God, and an inheritour of the kyngdome of heauen.

Question.

What did your godfathers and godmothers then for you?

Aunswere.

They did promise and bowe three thinges in my name. First, that I should forsake the deuil and all his workes and pompes, the vanities of the wicked worlde, and all the sinfull lustes of the flesshe. Secondly, that I shoulde beleue all the articles of the christen faith. And thirdlie, that I should kepe goddes holy wil & comaundementes, and walke in the same all the dayes of my lyfe.

Question.

Doest thou not thinke that thou art bounde to beleue and to doe as they haue promysed for thee?

Aunswer.

Yes verely. And by Gods helpe so I wyl. And I hertely thanke our heauenly father, that he hath called me to this state of saluacion, through Jesus Christe our sauiour. And I pray God to geue me his grace, that I may continue in the same vnto my liues ende.

Question.

Rehearse the articles of thy beliefe.

Answere.

I Beleue in God the father almyghty, maker of heauē and of earth. And in Jesus Christe his onely sonne

our lord. Which was conceiued of the holy ghost, borne of the virgin Mary. Suffred vnder Ponce Pilate, was crucified, dead and buryed, he descended into hell. The thirde daye he rose agayne from the dead. He ascended into heauen, and sytteth at the ryght hande of God the father almightye. From thence he shall come to iudge the quicke and the dead. I beleue in the holye ghoste. The holy Catholike Churche. The communion of Saintes. The forgeuenes of synnes. The resurreccion of the bodye. And the life euerlasting. Amen.

Question.

What doest thou chiefely learne in these articles of thy belefe?

Answere.

First, I learne to beleue in God the father, who hathe made me and all the worlde.

Secondly, in God the sonne, who hath redemed me and all mankynde.

Thirdly, in God the holy ghoste, who sanctifieth me and all the elect people of God.

Question.

You sayde that your Godfathers & Godmothers dyd promise for you that you should kepe Goddes commaundementes. Tell me howe many there be?

Answere.

Tenne.

Question.

Which be they?

Answere.

The same which God spake in the .xx. Chapter of Exodus, sayinge: I am the Lorde thy God, which haue brought thee out of the lande of Egipte, oute of the house of bondage.

j. Thou shalt haue none other Goddes but me.

ij. Thou shalt not make to thy selfe any graue image, nor the lykenes of any thynge that is in heauen aboue, or in the earthe beneathe, nor in the water vnder the earthe: thou shalte not bowe downe to them nor worshippe them.

them. For I the Lorde thy God am a gelous God, and vysite the synnes of the fathers vpō the children, vnto the thirde and fourth generacion of them that hate me, and shewe mercye vnto thousandes in them that loue me, and kepe my commaundementes.

iii. Thou shalt not take the name of the Lorde thy God in vayne: for the Lorde wyll not holde hym gyltles that taketh his name in vayne.

iiii. Remembre thou kepe holy the Sabboth daye. Syxe dayes shalt thou laboure and do all that thou haste to doe: but the seuenth daye is the Sabboth of the Lorde thy God. In it thou shalt do no maner of worke, thou, & thy sonne and thy daughter, thy man seruaunte, and thy mayde seruaunt, thy cattell, & the straunger that is within thy gates: for in syxe dayes the Lord made heauen and earth, the Sea, and all that in them is, & rested the seuenth daye. Wherefore the Lorde blessed the seuenth daye, and halowed it.

v. Honour thy father and thy mother, that thy dayes may be longe in the lande whiche the Lorde thy God geueth thee.

vj. Thou shalt do no murther.

vij. Thou shalt not commit adultery.

viij. Thou shalt not steale.

ix. Thou shalt not beare false wytnesse agaynste thy neyghbour.

x. Thou shalte not coueyte thy neyghbours houle, thou shalt not coueite thy neyghbours wyfe, nor hys seruaunte, nor his mayde, nor hys oxe, nor his asse, nor any thynge that is his.

Question.

What doest thou chiefly learne by these commaundementes.

Answere.

I learne two thynges. My duety towardes God, and my duety towardes my neighbour.

Question.

What is thy dutye towardes God?

Aunswere.

My dutie towardes God is, to beleue in hym, to feare hym, and to loue hym with all my hearte, with all my mynde, with all my soule, and with all my strength. To worshyp him. To geue him thankes. To put my whole trust in him. To cal vpō him. To honour his holy name and his word, & to serue him truly al the daies of my life.

Question.

What is thy dutye towardes thy neyghbour?

Aunswere.

My duetye towardes my neyghboure is, to loue hym as my selfe. And to doe to al men as I would they should doe vnto me. To loue, honour and succour my father and mother. To honour and obey the Quene & hir ministers. To submit my selfe to all my gouernours, teachers, spirituall Pastours and maysters. To ordre my selfe lowly and reuecently to all my betters. To hurte no body by worde nor dede. To be true and iuste in all my dealynge: To beare no malyce nor hatred in my hart. To kepe my handes from pickyng & stealyng, and my tongue from euyll speakyng, lyyng and slaunderyng. To kepe my body in temperaunce, sobernes, and chastitie. Not to couet nor desyre other mens goodes. But learne and labour trulye to geat myne owne liuing, and to doe my duetye in that state of lyfe, vnto whiche it shall please God to call me.

Question.

My good childe knowe this, that thou art not able to doo these thynges of thy selfe, nor to walke in the commaundementes of God, and to serue hym, wythout hys speciall grace, whiche thou muste learne at all tymes to call for by diligent prayer. Let me heare therfore if thou canst say the Lordes prayer.

Aunswere.

OUr father, whiche art in heauen hallowed be thy name. Thy kingdome come. Thy wyll be done in earthe as it is in heauen. Geue vs thys daye our dayly bread. And forgeue vs our trespasses, as wee

forgeue

forgeue them that treſpas againſt vs. And leade vs not into temptacion, But deliuer vs from euill. Amen.

Queſtion.

What deſireſt thou of God in this praier.

Aunſwere.

I deſire my Lorde God our heauenly father, who is the geuer of al goodnes, to ſende his grace vnto me, and to all people, that we may worſhyp hym, ſerue hym, and obey him as we ought to doo. And I pray vnto God that he wil ſende vs al thinges that bee needefull bothe for our ſoules and bodies. And that he will be mercifull vnto vs, & forgeue vs our ſinnes: and that it wyl pleaſe him to ſaue and defende vs in all daungers ghoſtlye and bodylye: And that he wyll kepe vs from all ſynne and wickednes, and from our ghoſtly enemie, and from euerlaſtynge death. And this I truſt he wyll doe of his mercy and goodnes, through our lord Jeſu Chriſt. And therfore I ſay. Amen. So be it.

So ſone as the children can ſay in their mother tongue the artycles of the fayth, the Lordes praier, the .x. Commaundementes: and alſo can anſwere to ſuche queſtions of this ſhorte Cathechiſme, as the Biſhoppe (or ſych as he ſhall appoynete) ſhall by hys diſcrecyon appoſe them in: then ſhall they be broughte to the Biſhoppe by one that ſhalbe hys Godfather or Godmother, that euery childe may haue a witnes of hys confirmacion.

¶ And the Byſhop ſhal confyrme them on this wyſe,

Confirmacion.

Our helpe is in the name of the Lorde.

Aunſwere.

Which hath made both heauen and earth.

Miniſter.

Bleſſed is the name of the Lorde

Aunſwere.

Henceforth worlde without ende.

Miniſter.

Lorde heare our prayer.

Aunſwere.

And let our crie come to thee.

¶ Let vs pray.

ALmighty and euerliuing God, Who hast vouchsafed to regenerate these thy seruauntes by Water and the holye ghoste, and haste geuen vnto them forgeuenes of all their synnes: strenthen them We beseche thee (O Lorde) with the holy ghost the comforter, and dayly encrease in them thy manyfolde gyftes of grace: the spirite of Wisdome and vnderstandinge, the spirite of counsell and ghostly strengthe, the spirite of knowledge and true godlynesse: & fulfyl them (O lord) with the spirite of thy holy feare. Amen.

Then the Bysshoppe shal lay his hande vpon euery chylde seuerally, saying.

Defend (O lorde) this thy child with thy heauenly grace, that he may continue thine for euer, and dayly encrease in thy holy spirite more and more, vntyll he come vnto thy euerlastyng kyngdome. Amen.

Then shall the Bysshoppe say.

¶ Let vs pray.

ALmighty & euerliuing God, whiche makeste vs both to wyll and to dooe those thynges that be good and acceptable vnto thy Maiestie: We make our humble supplicatiõs vnto thee for these children, vpon whom (after the example of thy holy Apostles) we haue laide our hãdes, to certifie them (by this sygne) of thy fauoure, and gracious goodnes towarde them: let thy fatherly hãd We beseche thee, euer be ouer them: let thy holye spirite euer be With them, and so leade them in the knowledge and obedience of thy Woord, that in the ende they may obteyne the euerlasting lyfe, through our Lorde Jesus Christe: Who with thee and the holy ghost lyueth and reygneth one God, Worlde without ende. Amen.

Then the Bysshoppe shal blesse the children, thus saying.

The blessyng of God Almighty, the father, the sonne and the holy ghost, be vpon you, and remayne With you for euer. Amen.

The

¶ The Curate of euery parish, or some other at his appointment, shall diligently vpon Sondaies and holy dayes, halfe an houre before Euensong, openly in the Churche instruct & examyne so many childzen of his paryshe sent vnto him, as the time will serue, and as he shall thynke conueniente, in some part of this Cathechisme.

¶ And al fathers and Mothers, Maisters and Dames, shal cause their childzen, seruauntes, and prentises (whiche haue not learned their Cathechisme) to come to the churche at the time appointed, & obediently to heare, and be ordered by the Curate, vntill such time as they haue learned all that is here appoyncted for them to learne. And whensoeuer the Bisshop shall giue knowledge for childzen to be brought afore him to any conuenient place, for their confirmation: Then shall the Curate of euery parishe eyther bryng or send in wrytyng, the names of al those childzen of his parishe, whiche can say the articles of theyr faithe, the Lords praier, and the ten commaundementes, and also how many of them can answere to the other questions conteyned in this Cathechisme.

¶ And ther shall none be admitted to the holy Communion, vntill suche time as he can say the Cathechisme, and bee confyrmed.

¶ The fourme of solemnization of Matrimonie.

¶ First the bannes must be asked thzee seueral Sundaies or holy daies, in the time of seruice, the people beyng present after the accustomed maner.

¶ And if the persons that would be married dwell in diuers parishes, the bannes must be asked in both parishes, and the Curate of thone parishe shal not solemnize Matrimonie betwixt them, without a certificat of the bannes, beyng thryse asked from the Curate of thother parish. At the day appointed for solemnization of Matrimonie, the persons to be maried shal come into the body of the church with their friends and neighbours. And there the Priest shall say thus.

DEarely beloued frendes, wee are gathered together here in the syghte of God, and in the face of his congregation, to ioygne together this man and this woman in holy matrimonie, whiche is an honourable estate, instituted of GOD in Paradise

radise in the time of mannes innocencie: signifiyng vnto vs the misticall vnion, that is betwixt Christ and his churche: Whiche holye estate Christe adourned and beautified with his presence and firste miracle that he wrought in Cana of Galile and is commended of Sainct Paule to be honourable amonge all men, and therfore is not to bee enterprysed, nor taken in hand vnaduisedly, lightly or wantonly, to satisfie mennes carnall lustes and appetites, lyke brute beastes that haue no vnderstandynge: but reuerentlye, discretely, aduisedly, soberly, and in the feare of God: Duelie considerynge the causes for whiche Matrimonie was ordeyned. One was, the procreation of children to be brought vp in the feare and nurtour of the Lorde, and prayse of God. Secondly, it was ordeyned for a remedie agaynste synne, and to auoyde fornication, that suche persones as haue not the gifte of continencie, might marrye, and kepe them selues vndefyled membres of Christes body. Thirdlie, for the mutuall societie, helpe and comforte, that the one ought to haue of the other, both in prosperitie and aduersitie: into the whiche holy estate these two persones presente come nowe to be ioyned. Therefore, if any man can shewe any iust cause, why they may not lawfullye bee ioyned together: let him now speake or elles hereafter for euer holde his peace.

And also speakynge to the persones that shall be maried, he shall say.

I requier and charge you (as you will aunswere at the dreadful day of iudgement, when the secretes of all heartes shalbe disclosed) that if either of you doe knowe any impediment why ye maye not bee lawfully ioyned together in Matrimonie, that ye confesse it. For bee ye wel assured, that so many as be coupled together otherwise than Gods word doeth allowe, are not ioyned together by God, neyther is their Matrimonie lawfull.

At whiche daye of mariage, if any man doe allege and declare any impediment why they may not bee coupled together in Matrimonie, by gods lawe or the lawes of this Reame: and will bee bounde, and sufficient suerties with him, to the

parties;

parties: or elles putte in a caucion to the full value of such charges as the persones to bee married doeth susteyne to proue his allegation: then the Solemnization must be deferred vnto suche time as the trueth bee tried. If no impedyment be alleged, then shall the Curate say vnto the man.

Wylte thou haue this Woman to thy Wedded Wyfe, to lyue together after Gods ordinaunce in the holy estate of Matrimonye: Wylt thou loue her, comfort her, honour and keepe her, in sickenesse, and in health: And forsakyng all other, keepe thee only to her, so long as you both shall lyue.

The man shall answere.

I wyll.

Then shall the Priest say to the woman.

Wylt thou haue this man to thy Wedded housbande. To lyue together after Gods ordinaunce, in the holye estate of Matrimonie: Wilt thou obey hym and serue him, loue, honour, and keepe him, in sickenesse, and in healthe, and forsakyng all other, keepe thee only vnto hym, so longe as you both shall lyue:

The woman shall answere.

I wyll.

Then shall the Minister say.

Who giueth this Woman to bee maried vnto thys man:

And the Minister receyuyng the woman at her father or friendes handes, shall cause the man to take the woman by the right hand, and so either to giue their trouth to other. The man first saiyng.

I. N. take thee. N. to my wedded wyfe, to haue and to holde from thys day forwarde, for better, for worse, for rycher, for poorer, in sickenesse, and in healthe, to loue and to cherishe, till death vs departe, accordynge to Gods holy ordinaunce: And therto I plight thee my trouth.

Then shall they lose theyr handes, and the woman takyng agayne the man by the ryght hand shall say.

I. N. take thee. N. to my wedded husbande, to haue and to holde from this daye forewarde, for better, for worse, for richer, for poorer, in sickenesse, and in helth, to loue, cherish, and to obey, tyll death vs departe, accordynge to Goddes holye

holye ordinaunce: And therto I geue thee my trouth.

Then shal they agayne lose their handes, and the man shal geue vnto the woman a ryng, layng the same vpon the booke with the accustomed duetie to the priest and clerke. And the priest takynge the rynge, shall deliuer it vnto the man, to put it vpon the fourthe fynger of the womans left hand. And the man taught by the priest shall say.

With this ryng I thee wed: With my bodie I thee worship and with all my worldly goodes I thee endowe. In the name of the Father, and of the Sonne, and of the holy Ghost. Amen.

Then the man leauyng the ryng vpon the fourth fynger of the womans left hande, the Minister shall say.

O Eternall God, creatour and preseruer of al mankynde, geuer of all spirituall grace, the aucthoure of euerlastyng life: Sende thy blessyng vpon these thy seruauntes, this man and this Woman whome wee blesse in thy name, that as Isaac and Rebecca liued faithfully together, so these persones maye surelye performe and keepe the vowe and couenaunt betwixt them made: Wherof this ringe geuen and receiued, is a token and pledge, & may euer remayne in perfecte loue and peace together, and liue according vnto thy lawes: through Jesus Christ our Lorde. Amen.

Then shall the Priest ioyne their right handes together, and say.

Those whome God hath ioyned together, let no man putte a sunder.

Then shall the Minister speake vnto the people.

FOr as muche as. N. and. N. haue consented together in holy Wedlocke, and haue witnessed the same before God and this companye, and thereto haue geuen and pledged their trouth either to other, and haue declared the same by giuyng and receiuyng of a Ring, and by ioyning of handes: I pronounce that they be man and wife together. In the name of the father, and of the sonne, and of the holy ghost. Amen.

And the Minister shall adde this blessyng.

God the father, God the sonne, God the holy ghoste blesse, preserue and kepe you: the Lorde mercifullye with his fauoure

noure looke vpon you, and so fill you with all spirituall benediction and grace, that you may so lyue together in this lyfe, that in the worlde to come, you may haue lyfe euerlastyng. Amen.

Then the Ministers or Clerkes goyng to the Lordes table, shall say or syng, this Psalme folowyng.

BLessed are all they that feare the Lord, and walke in his wayes. *Beati omnes. psal. cxxviii.*

For thou shalt eate the labour of thy hãdes: O well is thee, & happie shalt thou be.

Thy wife shalbe as the fruitful vine: vpon the walles of thy house.

Thy children like the Olyue braunches: round about thy table.

Lo, thus shall the man be blessed: that feareth the lord.

The lord from out of Sion, shal blesse thee: that thou shalt see Hierusalem in prosperitie, all thy lyfe longe.

Yea, that thou shalt see thy chyldrens children: & peace vpon Israell.

Glory be to the father. &c. As it was in the &c.

Or els this Psalme folowyng.

GOd be merciful vnto vs & blesse vs: and shewe vs the light of his countenaunce, and be mercifull vnto vs. *Deus misereatur. psal. lxvii*

That thy Waye may be knowen vpon the earth: thy sauyng health amonge all nacions

Let the people prayse thee (O God) yea let all the people prayse thee.

O let the nacions reioyce and be glad: for thou shalte iudge the flocke righteously e, and gouerne the nacions vpon the earth.

Let the people prayse thee (O God) lette all the people prayse thee.

Then shall the earth bringe forth hir increase: & God euen our God, shall geue vs his blessyng.

God shall blesse vs, and all the endes of the world shal feare him.

Glory

Glory be to the father. &c. As it was in the. &c.

¶ The Psalme ended, and the man and the woman kneelynge afore the lordes table: the preest standynge at the table, and turnyng his face towarde them, shall say.

Lorde haue mercy vpon vs.
Aunswere.
Christ haue mercy vpon vs.
Minister.
Lorde haue mercy vpon vs.
Our father Whiche arte in heauen. &c.
And leade vs not into temptacion.
Aunswere.
But delyuer vs from euyll. Amen.
Minister.
O Lorde saue thy seruaunte, and thy handmayden.
Aunswere.
Whiche putte theyr trust in thee.
Minister.
O Lorde sende them helpe from thy holy place.
Aunswere.
And euermore defende them.
Minister.
Be vnto them a towre of strength.
Aunswere.
From the face of their enemye.
Minister.
O Lorde heare our prayer.
Aunswere.
And let our crye come vnto thee.
The Minister.



God of Abraham, God of Isaac, God of Jacob blesse these thy seruauntes, and sowe the seed of eternal lyfe in their myndes, that Whatsoeuer in thy holy worde they shall profitably learne, they may in dede fulfill the same. Loke O lorde mercifully vpon thē from heauē, and blesse thē. And as thou diddest send thy blessyng vpon Abraham and Sara to their greate comfort: so vouchsafe to send thy blessyng vpon these thy seruauntes, that they obeyng thy wil, and alway beyng in

safetie

sakette vnder thy protection, may abide in thy loue vnto their lyues ende: through Jesu Christ our lorde. Amen.

¶ This prayer next folowyng shalbe omitted, where the woman is past chylde birth.

MErciful Lord and heauenly father, by Whose gracious gift mankind is encreased: We beseech thee assist With thy blessing these two persons, that they may both be fruitfull in procreacion of children, & also liue together so longe in godly loue and honestie, that they may see their chyldrens children, vnto the thirde and fourth generacion, vnto thy prayse and honour: through Jesus Christ our Lorde. Amen.

GOd, Whiche by thy myghty power hast made all thynges of naughte, Whiche also after other thynges set in ordre, didste apoynte that oute of man (created after thine own ymage & similitude) woman should take her beginning: and knitting them̄ together, didst teache that it should neuer be lawful to put asunder those, whom thou by matrimonie hadste made one: O God Whiche hast consecrated the state of matrimonie to suche an excellent misterie, that in it is signified & representedꝰ spirituall mariage, & vnitie betwixt Christ & his churche: Loke mercifully vpon these thy seruantes, that both this man may loue his Wife, according to thy Word (as Christ did loue hys spouse the church, who gaue himselfe for it, louyng & cherishing it euen as his owne flesh:) And also that this Womā may be louing and amiable to hir husband as Rachel, Wise as Rebecca, faithful & obedient as Sara, and in al quietnes, sobrietie and peace be a folower of holy and godly matrones: O Lord blesse thē both, and graunte them to inherite thy euerlasting kingdome: through Jesus Christ our Lorde. Amen.

¶ Then shall the Priest say.

ALmighty god, which at the beginnyng did create our first parentes Adam & Eue, and dyd sanctifie and ioyne them together in mariage: powre vpon you the riches of his grace, sanctifie & blesse you, that ye

maye

may please hym both in body and soule, and liue together in holy loue, vnto your liues ende. Amen.

Then shall begin the Communion, and after the Gospell shall be sayd a sermon, wherin ordinarely (so oft as there is any mariage) thoffice of a man and wyfe shall be declared, accordynge to holye scripture: or yf there be no sermon, the Minister shall reade thys that foloweth.

All ye Whiche be maried, or Whiche entende to take the holye estate of matrimonie vpon you: heare What holye scripture doeth saie, as touchyng the duetie of husbandes towarde theyr wyues, and wyues towarde theyr husbaudes. Saincte Paule (in his Epistle to the Ephesians the fyfthe Chapter) doeth geue this commaundement to all maried men.

Ye husbandes loue your wyues, euen as Christe loued the church, & hath geuē him self for it to sanctifie it, pourgeyng it in the fountayne of water, through thy woorde, that he might make it vnto him selfe, a glorious cōgregation, not hauyng spotte or wrinkle, or any such thing, but that it should be holy and blameles. So men are bound to loue theyr owne wyues as theyr owne bodyes. He that loueth his owne wyfe, loueth him selfe. For neuer did any mā hate his owne flesche, but nourisheth and cherisheth it, euen as the Lorde doeth the congregation: for we are membres of his body, of his flesche and of his bones.

For this cause shal a man leaue father and mother, and shall be ioyned vnto hys wyfe, and they two shall be one flesche. This mistery is greate, but I speke of Christe and of the congregation. Neuertheles, let euery one of you so loue his owne wyfe, euen as him selfe.

Colo. iii. Likewise the same sainct Paule (writyng to the Colossians) speaketh thus to all men that be maried. Ye men loue your wyues, and be not bitter vnto them.

i. Petri. iii. Heare also What Sainct Peter the Apostle of Christe, Whiche was himselfe a maried man (saieth vnto all men that are maried.) Ye husbandes, dwell With your wyues accordyng to knowledge: Geuyng honour vnto the wife as vnto the weaker vessell, and as heyres together of the

grace

grace of lyfe, so that your prayers be not hindered.

Hetherto ye haue heard the duetie of the husband towarde the wyfe.

Now lykewyse ye wyues heare and learne your dutie towardes your husbandes, euen as it is playnly set forth in holy scripture.

Sainct Paule (in the forenamed Epistle to the Ephesiãs) teacheth you thus: Ye womẽ submit your selues vnto your owne husbãds as vnto the lorde: for the husbande is the wiues head euen as Christ is the head of the church And he is also ỹ sauiour of the whole body. Therfore as the churche or congregaciõ is subiect vnto Christ: so likewyse let the wiues also be in subiection vnto their owne husbandes in all thynges. And agayne he saieth: Let the wyfe reuerence hir husbande. And (in his Epistle to the Collossians) Saint Paule geueth you this short lesson. Ye wyues submitte your selues vnto your owne husbãdes, as it is conuenient in the Lorde. *Ephe. v.* *Colos. iii.*

Saynct Peter also doth instructe you very godly, thus, saying: Let wiues be subiect to their owne husbandes, so that if any obei not the word, they may be wonne without the word, by the conuersation of the wyues, whyle they beholde your chaste conuersation coupled wyth feare, whose apparell let it not be outwarde, With broided heere and trimming about with gold, either in putting on of gorgeous apparel: but let the hyd man which is in the hert, be without al corruption, so that the spirite be milde & quiet, which is a precious thyng in the sight of god. For after this maner (in the olde time) dyd the holy women which trusted in God apparel them selues, beyng subiecte to their owne husbandes: as Sara obeyed Abraham callyng him lorde, whose daughters ye are made, doynge well, and beyng not dismayde With any feare. *i. Petri. iii.*

¶ The newe maried persons (the same day of their mariage) must receiue the holy Communion,

¶ Thi

¶ The order for the visitacion of the Sycke.

The Priest entring into the sicke persones house, shall say.

Peace be in this house, and to all that dWell in it.

When he commeth into the sicke mans presence. he shall say. kneelyng Downe.

REmembre not Lorde our iniquities, nor the iniquities of our forefathers. Spare vs good Lord, spare thy people, whom thou hast redemed with thy most precious bloud, and be not angry With vs forever.

Lorde haue mercy vpon vs.
Christ haue mercy vpon vs.
Lorde haue mercy vpon vs.
Our father Whiche arte in heauen. &c.
And leade vs not into temptacion.

Aunswere.

But delyuer vs from euyll. Amen.

Minister.

O Lorde saue thy seruaunte.

Aunswere.

whiche putteth hys trust in thee.

Minister.

Sende hym helpe from thy holy place.

Aunswere.

And euermore mightely defende hym.

Minister.

Let the enemie haue none aduauntage of him.

Aunswere.

Nor the wicked approche to hurt him.

Minister.

Be vnto him O Lorde, a stronge towre.

Aunswere.

From the face of his enemye.

Minister.

Lorde heare our prayers.

Aunswere.

And let our crye come vnto thee.

The Minister.

O Lord loke downe frō heauen, behold, visite and relcue this thy seruaunt: Loke vpō him wyth the eies of thy mercy, geue him cōfort and sure cōfidence in thee: Defende him frō the daunger of the enemie, and kepe him in perpetual peace and saferie: thrughe Jesus Christ our Lorde. Amen.

HEare vs almightie and most mercifal God, and sauiour. Extende thy accustomed goodnesse to this thy seruaūt, Which is greued with sicknes: Visite him, O lord, as thou diddest visite Peters wyues mother, and the captaines seruaunt: So visite and restore vnto this sicke persone his former health (yf it be thy will) or els geue him grace so to take thy visitation, that after this painefull life ended, he maye dwell wyth thee in life euerlastyng. Amen.

¶ Then shall the minister exhort the sicke persone after this fourme or other like.

DEerely beloued knowe this: that almightie God is the lord of life & death, & ouer all thinges to them perteining, as youth, strength, health, age, weakenesse, and sickenes: Wherfore, whatsoeuer your sycknesse is, knowe you certainely, that it is Gods visitation. And for what cause soeuer this sickenes is sent vnto you, whether it be to trie your pacience for the example of other, and that your fayth maye be founde in the day of the lord laudable, glorious, & honourable, to the encrease of glory and endlesse felicitie: Or elles it be sēt vnto you to correcte and amend in you, What souer doeth offende ỹ eyes of our heauēly father: knowe you certainly, that if you truely repent you of your sinnes, and beare your sickenesse pacientlye, trusting in Gods mercie for his dere sonne Jesv Christes sake, and rendre vnto him humble thankes for his fatherly, visitatiō, submitting your selfe wholy to his wyll: it shal tourne to your profite, and helpe you forwarde in the right waye that leadeth vnto euerlasting life.

¶ If the person visited bee verie sicke, then the Curate maye ende his exhortation in this place.

¶ Take

¶ Take therfore in good worthe the chastement of the Lorde: For whome the Lorde louethe, he chastiseth. Yea (as Saincte Paule saieth) he scourgeth euery sonne which he receiueth: if you endure chastisement, he offereth himselfe vnto you, as vnto his owne children. What sõne is he that the father chastiseth not? If ye be not vnder correction (wherof all trewe children are partakers) than are ye bastardes and not children. Therfore, seing ỹ When oure carnall fathers doo correcte vs, We reuerently obey them: shall we not now muche rather be obedient to our spirituall father, and so liue? And thei for a fewe daies doe chastise vs after their owne pleasure, but he doth chastise vs for our profit: to thentent he may make vs partakers of his holines. These wordes good brother, are Gods wordes, and written in holy Scripture for our comfort & instruction, ỹ We should pacientlỹ & With thankesgeuyng beare our heauenly fathers correction, when soeuer by anie maner of aduersitie it shal please his gracious goodnes, to visite vs. And ther should be no greater cõfort to Christiã persons, then to be made like vnto christ by suffering pacientlỹ aduersities, troubles, & sickenesses. For he him selfe Went not vp to ioy, but first he suffered paine: he entered not into his glori before he Was crucified. So truly our Way to eternall ioye, is to suffer here With Christ, & our doore to enter into eternall life, is gladly to die With Christe, that We may rise againe from death, and dWell With him in euerlastyng life. Now therfore takyng your sickenesse, Which is thus profitable for you, pacientlỹ. I exhorte you in the name of God, to remẽbre the professiõ Whiche you made vnto GOD in your Baptisme. And forasmuch as after this life, there is accoumpte to be geuen vnto the righteous Judge, of Whome al must be iudged Without respect of persons: I require you to examine your self and your state, both toWard God & man: so that accusing & condempning your self for your owne faultes, you may fynde mercy at our heauenly fathers hande for

Christes

Christes sake, and not bee accused and condemned in that fearefull iudgement. Therefore I shall shortelye rehearse the articles of our faith, that ye may knowe whether you do beleue as a christen man shoulde, or no.

¶ Here the Minister shall rehearse the articles of the faythe, saying thus.

Doest thou beleue in God the father almighty.

And so forthe as it is in Baptisme.

¶ Then shall the Minister examyne whether hee bee in Charitie with all the world: Exhortyng hym to forgeue frō the bottome of his heart: all persons that haue offended him: and if he haue offended other, to aske them forgeuenes. And where he hath done iniurye or wronge to any man, that he make amendes to the vttermost of his power. And if he haue not afore disposed his goodes, let hym then make his wyll. But men must be oft admonished, that they sette an order for their temporall goodes and landes, when they be in health. And also declare his debtes what he oweth, and what is owynge vnto hym, for discharging of his conscience, and quietnesse of his executours.

¶ These wordes before rehearsed, maye be saied before the minister begyn his prayer, as he shall see cause.

¶ The Minister maye not forget, nor omitte to moue the sicke Persone, (and that most earnestly) to liberalitie towarde the poore.

¶ Here shall the sicke Persone make a speciall Confession, if he feele his Conscience troubled wyth anye weyghtye matter. After whiche confession, the Priest shall absolue him after this sorte.

OUR Lorde Jesus Christe, who hathe lefte power to his church to absolue all Sinners, Whiche truely repente and beleue in him, of his great mercie forgeue thee thyne offences: and by his auctoritie committed to me, I absolue thee from all thy sinnes, in the name of the father, and of the sonne, and of the holy ghost. Amen.

And then the Priest shall saye the Collect folowyng.

Let vs pray.

ALmyghtie mercifull GOD, whiche accordynge to the multitude of thy mercies, doest so putte away the Sinnes of those Whiche truelye repente, that thou remembrest them no more: open thine eye of mercye vpon

this thy seruaunt, who most earnestly desireth pardon and forgeuenes. Renue in hym moste louinge father, what soeuer hath bene decaied bi the fraude and malice of the deuil, or by his owne carnall will and frailnesse: preserue & continue this sicke member in the vnitie of thy church: cõsider his contricion, accepte his teares, asswage his paine, as shalbe sene to thee most expedient for him. And for asmuch as he putteth his full trust onely in thy mercye, Impute not vnto hym his former sinnes, but take hym vnto thy fauour: through the merites of thy most dearly beloued sõne Jesus Christe. Amen.

Then the minister shall saye this Psalme.

In te domine speraui. Psal. xx.

IN thee O Lorde haue I put my trust, let me neuer be put to confusion: but ridde me, and deliuer me in to thy righteousnes, incline thine eare vnto me, and saue me.

Be thou my stronge holde (whereunto I maye alwaye resort:) thou hast promised to helpe mee, for thou arte my house of defence, and my castell.

Deliuer me (O my God) out of the hand of the vngodly: out of the hande of the vnrighteous and cruel man.

For thou (O lorde God) art the thinge that I long for, thou art my hope euen from my youth.

Through thee haue I bene holden vp euer sence I was borne: thou art he that toke me out of my mothers wõbe, my praise shall alwaie be of thee.

I am become as it were a monstre vnto manye: but my sure trust is in thee.

Oh let my mouth be filled with thy praise: (that I may singe of thy glory) and honour all the daie longe.

Cast me not away in the time of age: forsake me not whẽ my strength faileth me.

For mine enemies speake against me, and they that laye waite for my soule, take their counsaile together, sayinge, God hath forsaken hym, persecute him, and take hym, for there is none to deliuer him.

Goe not farre from me, O God: my God, haste thee to helpe me.

Let

Let them be confounded and perishe that are against my soule: let them be couered With shame and dishonor that seke to doe me euill.

As for me I Wil paciently abide alway: & Will praise thee more and more.

My mouth shal daily speake of thy righteousnes and saluacion: for I know no ende therof.

I Wil goe forth in the strength of the lord god: & Wyll make mencion of thy righteousnes onely.

Thou (O god) hast taught me from my youth vp vntill now: therfore I Wil tell of thy Wonderous Workes.

Forsake me not (O god) in mine olde age, Whē I am gray headed: vntil I haue shewed thy strēgth vnto this generaciō, & thy power to al thē that are yet for to come Thy righteousnes (O god) is very high, & great things are they that thou hast dōe: O god Who is like vnto the

O What great troubles and aduersities hast thou shewed me? & yet diddest thou turne and refreshe me: yea, and broughtest me from the depe of the earth againe.

Thou hast brought me to greate honoure, and comforted me on euery syde.

Therfore Wil I praise thee & thy faithfulnes (O god) playing vpon an instrument of musike: vnto thee Wyll I sing vpon the harpe, O thou holy one of Israel.

My lyppes Wilbe faine When I sing vnto thee: and so Will my soule Whom thou hast deliuered.

My tonge also shall talke of thy righteousnes all the day long: for thei are cōfoūded and brought vnto shame that seke to doe me euill.

Glory be to the father, and to the sonne. &c.

As it Was in the beginning, is now, and euer shall be, World Without ende. Amen.

Adding this.

O Sauiour of the World, saue vs Which by thy crosse and precious bloud hast redemed vs, helpe vs We beseche thee O God.

Then shall the Minister saye.



Ye almightie Lorde, Which is a most stronge towre to al them that put their trust in hym, to whom all thinges in heauen, in earth, and vnder earth doe bowe and obey: be nowe and euermore thy defence, and make thee knowe and feele, that there is none other name vnder heauen geuen to man, in whom and through who thou mayest receiue health and saluacion, but onely the name of our Lorde Iesus Christ. Amen.

The Communion of the sicke.



Forasmuch as all mortall men be subiecte to many sodaine perilles, diseases, and sickenesses, and euer vncertaine what time they shall departe out of thys lyfe. Therfore to the intente they may be alway in a readines to dye whensoeuer it shall please almightie god to call them, the Curates shall diligently from tyme to time, but spetially in the plague time, exhorte their paricioners to the oft receiuing in the Churche of the holy Communion of the body and bloud of our sauioure Christe. Whiche (if they doe) they shall haue no cause in their sodaine visitacyon to be vnquieted for lacke of the same: but if the sicke person be not able to come to the Church, and yet is desierous to receue the communion in his house, then he must geue knowledge ouer night, or els early in the morning to the Curate, signifying also how many be appointed to Communicate with him. And hauinge a conueniente place in the sicke mannes house, where the Curate may reuerently minister, and a good number to receiue the communion with the sicke person, wyth all thinges necessary for the same, he shall there minister the holy Communion.

The

The Collecte.

ALmightie euerliuing god, maker of mankinde, Whi ch doeſt correct thoſe whom thou doeſt loue, & cha-ſtiſeſt euery one whom thou doeſt receiue: We beſech the to haue mercy vpon this thy ſeruaunt viſited with thy hand, and to graunt that he may take his ſickneſs pacy-ently & reconer his bodely health (if it be thy gracious wil) and whenſoeuer his ſoule ſhall depart from the bo-dy, it may be without ſpotte preſẽted vnto the: through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

MY ſonne, deſpiſe not the correction of the Lord neither fainte when thou art rebuked of him. For whom the Lord loueth, him he correcteth: yea, and he ſcourgeth euery ſonne whom he receiueth. *Heb. xii.*

The Goſpell.

VErely verely I ſay vnto you, he that heareth my Worde, and beleueth on him that ſent me, hath euerlaſting life, and ſhall not come vnto dãnacion, but he paſſeth from death vnto life. *Ioh. v.*

¶ At the time of the diſtribucion of the holy Sacrament, the Prieſt ſhal firſt receiue the communion himſelfe, and after miniſter vnto them that be appointed to communicate with the ſicke.

But if any man, either by reaſon of extremitie of ſickneſs, or for lacke of warning in due time to the curate, or for lacke of company to receiue with him, or by any other iuſte impedy-ment, do not receiue the Sacrament of Chriſtes bodye and bloud: then the curate ſhal inſtruct him, that if he doe truely repent hym of hys ſynnes, and ſtedfaſtly beleue that Jeſus Chriſt hath ſuffred death vpon the croſſe for him, & ſhed hys bloud for his redemption, earneſtly remembryng the benefi-tes he hath therby, and geuing him harty thankes therfore he doeth eate and drinke the body and bloud of our ſauioure Chriſt, profitably to his ſoules health, although he dooe not receiue the ſacramente with his mouth.

¶ When the ſicke perſon is viſited, and receyueth the holye communion all at one time, then the Prieſt for more expedy-tyon ſhall curte of the forme of the viſitacion at the Pſalme. In thee O Lorde haue I put my truſte and goue ſtrayghte to the communion.

¶ In the time of Plague, Sweate, or such other lyke cõtagious times of sickenesses or diseases, when none of the parishe or neighbours can be gotten to communicate with the sicke in their houses, for feare of the infeccion, vpon specyall request of the diseased, the minister may alonely communicate with him.

The order for the buriall of the dead.

¶ The priest meting the corps at the Churche stile, shal saye: Or els the priestes and clarkes shal sing, and so goe either vn to the Churche, or towardes the graue.

Iohn. xi. I Am the resurreccion and the lyfe (saieth the lorde) he that beleueth in me: yea, thoughe he were dead, yet shal he lyue. And Whosoeuer liueth and beleueth in me: shall not die for euer.

Iob. xix. I Know that my redemer liueth, and that I shall rise out of the earth in the last day, and shall bee couered againe With my skinne, and shal see god in my flesche: yea, and I my selfe shal beholde him, not With other, but With these same eies.

i. Timo. vi. We brought nothig into this World, neither may We cary any thing out of this world. The lord geueth, and the lord taketh aWay. Euen as it pleaseth the lord, so commeth thinges to passe: blessed be the name of the Lorde.

¶ When they come at the graue, whiles the corps is made readie to be laied into the earth, the priest shall saye, or the priest and clarkes shall sing.

Iob. xix. + iv. MAn that is borne of a Woman hath but a shorte time to liue, and is ful of misery: he cometh vp and is cut doWn like a floWer, he flieth as it Wer a shadoW, & neuer continueth in one stay. In the middest of lyfe We be in death: to Whō may We seke for succoure, but of thee, O lord, Which for our sinnes iustely art displeased: yet O lord god most holy, O lord most mightie O holy and most merciful Sauiour, deliuer vs not into the bitter paines of eternal death. Thou knoWest lorde the secretes of our heartes, shutte not vp thy merciefull

eies

paines of eternal death. Thou knowest lord the secretes of our hearttes, shutte not vp thy mercifull eyes to oure prayers: But spare vs Lorde moste holy, O God most myghtie, O holy and mercifull sauioure, thou most worthy iudge eternal, suffre vs not at our last houre for any paynes of death, to fall from thee.

Then whyle the earth shalbe cast vpon the body by some standyng by, the priest shall say.

Forasmuch as it hath pleased almyghty God of his great mercy to take vnto hym selfe the soule of our deare brother here departed: we therfore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternal life, through our Lord Iesus Christ: who shall chaunge our vyle bodye that it may be lyke to his glorious body, accordyng to the myghtie workyng, wherby he is hable to subdue all thynges to hym selfe.

Then shalbe sayde or songe.

I heard a voyce from heauen, sayinge vnto me: wryte frō henceforth, blessed are the dead which dye in the Lord. Euen so sayth the spirite, that they rest from their labours.

Then shall folowe this lesson, taken out of the. xv. Chapter to the Corinthians, the fyrst Epistle.

Christe is rysen from the dead, and become the fyrst fruites of them that slept. For by a man came death, & by a man came the resurrection of the dead. For as by Adam all dye: euen so by Christ shall all be made alyue, but euery man in his owne order. The fyrst is Christ, then they that are Christes at his comming. Then cometh the ende, when he hath deliuered vp the kyngdome to god the father, when he hath put downe al rule & al auctoritie and power. For he must reigne tyll he haue putte al his enemies vnder his feete. The laste enemye that shalbe destroyed, is death. For he hath putte all thynges vnder his feete. But when he sayth, all thynges are put vnder

hym, it is manifest that he is excepted, which did put all thynges vnder hym. When al thinges are subdued vnto him, thē shal the sonne also him selfe be subiect vnto him that put al thinges vnder him, that god may be al in al: els what doe they which are Baptised ouer the dead, if the dead rise not at all. why are they then baptised ouer them: yea, and why stande we alway then in ieopardye, by our reioysyng which I haue in Christ Jesu our lord, I dye dayly. That I haue fought with beastes at Ephesus after the maner of mē, what auantageth it me, if the dead ryse not againe. Let vs eate and drynke, for to morowe we shall dye. Be not ye deceiued, euyll wordes corrupt good maners. Awake truely out of slepe, and sinne not. For some haue not the knowledge of God. I speake this to your shame. But some man wyll say, how aryse the dead: with what body shall they come: thou foole, that whiche thou sowest, is not quickened except it dye. And what sowest thou: thou sowest not that body that shalbe, but bare corne, as of wheate or some other: but God geueth it a body at his pleasure, to euery seede his owne body. All flesh is not one maner of flesshe: but there is one maner of flesshe of men, & other maner of flesshe of beastes, and other of fishes, another of birdes. There are also celestiall bodyes, and there are bodies terrestriall. But the glory of the celestial is one, & the glory of the terrestriall is another. There is one maner glorye of the Sunne, & another glory of the Moone, and another glory of the starres. For one starre differeth from another in glory: so is the resurrection of the deade. It is sowen in corruption, it ryseth againe in incorruption. It is sowen in dishonour, it ryseth agayne in honoure. It is sowen in wekenes, it ryseth againe in power. It is sowen a naturall body, it ryseth agayne a spirituall body. There is a naturall bodye, and there is a spirituall bodye, as it is also wrytten: the fyrste manne Adam was made a lyuynge soule, and the laste Adam was made a quyckenynge spirite. Howe be it, that is not fyrste

Which is ſpiritual, but that Which is carnal, and then, that Which is ſpirituall. The firſte man is of the earth, earthy. The ſecõde mã is the lord frõ heauen, heauenly. As is the earthy, ſuch are they that be earthy. And as is the heauẽly, ſuch are they that are heauenly. And as We haue borne the Image of the earthi, ſo ſhal We beare the Image of the heauenly. This ſaye I brethren, that fleſhe and bloud cannot inherite the kingdome of God, neither doth corrupcion inherite vncorrupcion. Behold I ſheW you a miſterye. We ſhal not al ſlepe: but We ſhal al be chaunged, and that in a moment, in the tWinkling of an eye, by the laſt trumpe. For the trumpe ſhal bloWe and the dead ſhal riſe incorruptible, and We ſhalbe chaũged. For this corruptible muſt put on incorrupcion, and this mortal, muſt put on immortalitie. When this corruptible muſt put on incorrupciõ and this mortal hath put on immortalitie: then ſhalbe brought to paſſe the ſaying that is Written. Death is ſWaloWed vp in victorie: death Where is thy ſting: Hel Where is thy victorye: The ſting of death is ſinne: and the ſtrength of ſinne is the laW. But thankes be vnto god Which hath geuẽ vs victory through our Lorde Jeſus Chriſte. Therfore my deare brethren, be ye ſtedfaſt and vnmoueable, alWayes riche in the Worke of the lorde, foraſmuche as ye knoWe how that your laboure is not in vaine in the Lorde.

¶ The Leſſon ended, the prieſt ſhall ſay.

Lord haue mercy vpon vs.
Chriſt haue mercy vpon vs.
Lord haue mercy vpon vs.
¶ Our father Which art in heauen. &c.
And leade vs not into temptacion.

Aunſwere.

But deliuer vs from euill. Amen.

The Prieſt.

ALmightie God, With whom dooe liue the ſpirites of them that departe hence in the Lorde, and in whom the ſoules of them that bee elected, after they

be deliuered from the burthē of the flesshe, be in ioye & felicitie: We geue thee hartie thāks, for that it hath pleased thee to deliuer this. N. our brother out of the myseries of this sinnefull World: beseching thee that it may please thee of thy gracious goodnes, shortlye to accomplishe the number of thine electe, and to hast thy kingdō that We With this our brother, and all other, departed in the true faith of thy holy name, may haue our perfect cōsummacion and blisse, bothe in body and soule, in thy eternall and euerlasting glory. Amen.

The Collecte.

O Merciful god, the father of our lord Jesus Christ, who is the resurrection and the life, in Whō Whosoeuer beleueth, shal liue though he die. And Whosoeuer liueth, and beleueth in him, shal not die eternally: Who also taught vs (by his holi Apostle Paule) not to be sori as men Without hope, for them that slepe in him; We mekely beseche thee (O father) to raise vs frō the death of sinne vnto the life of righteousnesse, that When We shall departe this lyfe, We may rest in him, as our hope is, this our brother doeth: and that at the general resurrection in the last daye, We may be founde acceptable in thy sight, and receiue that blessing Which thy Welbeloued sōne shal then pronoūce to al that loue & feare thee, saying. Come ye blessed childrē of my father, receiue the kingdō prepared for you, frō the begining of the World. Graunt this We beseech the, O merciful father, through Jesus Christ our mediatour and redemer. Amen.

The thankes geuing
of Women after childe birth, commonly called the churching of Women.

The woman shall come into the Churche, and there shal knele downe in some conuenient place, nighe vnto the place where the table standeth: and the priest standinge by her, shall saye these wordes, or suche lyke, as the case shal require.

For

FOr asmuch as it hath pleased almightie god of his goodnes to geue you safe deliueraunce, & hath preserued you in the great daunger of childe birth: ye shall therfore geue hartye thankes vnto god, and praye.

Then shall the Priest say this Psalme.

I Haue lifted vp mine eies vnto the hilles: from whence cometh my helpe.

My helpe cometh euen from the lord: which hath made heauen and earth.

He will not suffer thy fote to be moued: and he that kepeth thee wil not slepe.

Beholde, he that kepeth Israel: shal neither slumber nor slepe.

The Lord himselfe is thy keper, the Lord is thy defence vpon thy right hande.

So that the sunne shal not burne thee by day: neither the mone by nyghte.

The lord shal preserue thee from al euil: yea, it is euen he that shall kepe thy soule.

The lord shall preserue thy going out, and thy comig in: from thys time forth for euermore.

Glory be to the father, and to the sonne. &c.

As it was in the beginning. &c.

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

Our father which. &c.

And leade vs not into temptacion.

Answere.

But deliuer vs from euill. Amen.

Priest.

O Lord saue thys woman thy seruaunt.

Answere.

Which putteth her trust in thee.

Priest.

Be thou to her a strong tower.

Answere

Aunswere.

From the face of her enemy.

Priest.

Lord heare our prayer.

Aunswere.

And let our cry come vnto thee.

Priest.

Let vs praye.

Almightie God, whiche haste deliuered this Woman thy seruaũt from the great paine and peril of childe birth: Graunte We beseche thee (moste mercifull father) that she throughe thy helpe, maye boeth faithfully lyue and Walke in her vocacion, according to thy Wil, in thys lyfe present: & also maye be partaker of euerlastinge glorye in the lyfe to come, through Jesus Christ our lord. Amen.

The woman that commeth to geue her thankes, must offer accustomed offeringes: and if there be a Communion, it is cõuenient that she receiue the holy Communion.

¶ A Commination

against sinners, With certaine prayers to be vsed diuerse times in the yere.

After morning prayer, the people being called together by the ringing of a Bell, and assembled in the churche, the Englyshe Letany shalbe sayed, after the accustomed maner: which ended, the Priest shall goe into the Pulpitte, and say thus.

Brethren, in the Primatiue Churche there was a godly discipline, that at the beginning of Lente, such persons as Were notorious sinners, Wer put to open penaunce, and punished in thys World, that their soules myght bee saued in the day of the Lord. And that other admonished by their example, mighte bee more afrayed

afrayed to offend. In the stede wherof, vntil the said discipline maye be restored agayne (which thyng is much to be wished) it is thought good that at thys tyme (in youre presence) shoulde be read the general sentences of Gods curssing against impenitent sinners: gathered out of the .xxvii. Chapiter of Deuteronomie, and other places of scripture. And that ye should answere to euery sentence. Amen. To thentent that you, beeyng admonished of the great indignacion of God against sinners, maye the rather be called to earnest and true repentaunce, and maye walke more warely in these daungerous dayes, fleeing from suche vices, for the whiche ye affirme with your owne monthes, the curse of god to be due.

Curssed is the man that maketh anye carued or molten Image an abhominacion to the Lorde, the worke of the handes of the crafties man, & putteth it in a secrete place to worshyp it.

And the people shall aunswere and say.

Amen.

Minister.

Curssed is he that curseth his father and mother.

Aunswere.

Amen.

Minister.

Curssed is he that remoueth awaye the marke of hys neyghbours lande.

Aunswere.

Amen.

Minister.

Curssed is he that maketh the blynd to goe out of hys waye.

Aunswere.

Amen.

Minister.

Curssed is he that letteth in Judgement, the ryght of the straunger, of them that bee fatherlesse, and of wydowes.

Aunswere.

Amen.

Amen.

Minister.

Curled is he that smyteth his neighbour secretly.

Answere.

Amen.

Minister.

Curled is he that lyeth with his neighbours wyfe.

Answere.

Amen.

Minister.

Curled is he that taketh reward to slea the soule of innocent bloud.

Answere.

Amen.

Minister.

Curled is he that putteth his trust in man, and taketh man for his defence: and in his heart goeth from the Lorde.

Answere.

Amen.

Minister.

Curled are the vnmerciful, the fornicatours, and adulterers, and the couetous persons, the worshyppers of images, slaunderers, drunkardes, and extorcioners.

Answere.

Amen.

The Minister.

Psa.cxviii

WOe, seyng that all they bee accursed (as the Prophet Dauid beareth witnes) whiche doe erre and goe astray from the commaundementes of God: let vs (remembrynge the dreadefull iudgement hangynge ouer oure heades, and beyng alwayes at hande) returne vnto our Lorde god, with all contricion and meknes of hearte, bewaylynge & lamentyng our sinfull lyfe, knowledging and confessyng our offences, and seekyng to bryng forth

Math.iii.

worthy fruites of penaunce. For nowe is the Axe put vnto the roote of the trees, so that euery tree which bringeth not forth good fruite, is hewen downe and caste

into

into the fier. It is a feareful thing to fal into the hãdes of the liuing god: he shal poure down raine vpõ the sinners, snares, fire, and brimstone, storme, and tempeste: this shalbe their porcion to drinke. For loe, the lorde is cõmen out of his place, to visite the Wickednes of suche as dwel vpon the earth. But who may abide the day of his comming: Who shalbe able to endure Whẽ he appeareth. His fanne is in his hande, & he wil purge his flore and gather his Wheate into the barne: but he wil burne the chaffe with vnquencheable fier. The day of the lord commeth as a thefe vpon the night, and When mẽ shall saye peace, and all thinges are safe: then shall sodainlye destruccion come vpon them, as sorowe commeth vpon a womã traueling With childe, and they shal not escape then shall appeare the Wrath of god, in the day of vengeaunce, Which obstinate sinners through the stubburnes of their heart, haue heaped vnto them selfe, Whiche despised the goodnes, pacience, and long sufferaunce of god, When he called them continnually to repentaunce. Then shall they call vpon me sayeth the lord, but I Will not heare: thei shal seke me early, but they shall not find me, and that because they hated knowledge: and receiued not the feare of the lord, but abhorred my counsaile and despised my correcciõ: thẽ shal it be to late to knocke When the dore shalbe shutte, and to late to cry for mercy When it is the time of iustice. O terrible voice of moste iuste iudgemente, Whiche shall be pronounced vpõ thẽ, When it shall be sayed vnto them: goe ye curled into the fyer euerlastinge; Whiche is prepared for the deuyll and his angels: therfore brethrẽ take We hede betime, While the daye of saluacion lasteth, for the nighte commeth When none can worke: but let vs While We haue the lyghte, beleue in the lyghte, and Walke as the children of the lyghte, that We bee not caste into the vtter darkenesse, Where is Weppynge and gnashynge of teeth. Lette vs not abuse the goodnesse of god, Whiche calleth vs mercyfully to amendemente: and of hys endelesse

Hebr. x.
Psalme. x.
Esai. xxvi.
Mala. iii.
Matb. iii.
i. Thes. v.
Roma. ii.
Prouer. i.
Mat. xxv.
ii. Cor. vi.
Iohn. ix.
Luc. xxi.

pietie

pitie, promiseth vs forgeuenes of that which is past, if (with a whole minde and true heart) we returne vnto him: for though our sinnes be as red as scarlet they shal
Esai.i. be as white as snow: and though they be like purple, yet shall they bee as white as wolle. Turne you cleane
Eze.xxviii (saieth the Lorde) from al youre wickednes, and youre sinne shal not be your destrucciō. Cast away from you al youre vngodlynes that ye haue done, make you newe heartes, and a newe spirite: wherefore will ye die, O ye house of Israel? Seing that I haue no pleasure in the death of him that dieth (saieth the lord god) Turne you then and you shall lyue. Although we haue synned, yet
i.Iohn.ii. haue we an aduocate with the father, Iesus Christ the righteous: and he it is that obtaineth grace for oure sinnes, for he was wounded for our offences, and smittē
Esai.liii. for our wickednes. Let vs therfore returne vnto hym, who is the merciful receiuer of all true penitent sinners assuring our selfe that he is ready to receiue vs, & moste willing to pardon vs, if we come to him with faithfull repentaunce: If we will submit oure selues vnto him,
Math.xi. and from henceforth walke in his waies. If we wyll take his easy yoke, and light burthen vpon vs to folow him, in lowlines, pacience, and charitie, and bee ordered by the gouernaunce of his holy spirite, seking alwaies his glory, and seruing him duely in our vocacion, wyth thankes geuing. This if we doe, Christe will deliuer vs from the curse of the law, and from the extreme malediccion, whiche shall light vpon them that shalbe set on the left hand: and he will set vs on his right hande, and geue vs the blessed benediccīō of his father, commaunding vs to take possessiō of his glorious kingdome, vnto the which, he vouchsaf to bring vs al, for his infinite
Math.xxv mercy. Amen.

¶ Then shal they al knele vpon their knees: and the priestes and Clarkes knelyng (where they are accustomed to say the Letany) shall say thys Psalme.

Haue

HAue mercy vpon me (O god) after thy great goodnes: according to the multitude of thy mercyes doe away myne offences. Miserere mei deus. Psal. li.

Washe me thoroughly fro my wickednes: and clense me from my synne.

For I knowledge my faultes: and my sinne is euer before me.

Against thee onely haue I sinned, and done this euil in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Beholde, I was shapen in wickednes: and in synne hath my mother conceiued me.

But loe, thou requirest trueth in the inward partes: and shalt make me to vnderstande wisedome secretelye

Thou shalt purge me with Isope, and I shalbe cleane thou shalt washe me, and I shalbe whiter then snowe.

Thou shalt make me heare of ioye and gladnes: that the bones which thou hast broken may reioyce.

Turne thy face from my sinnes: and put out all my misdoedes,

Make me a cleane heart (O God) and renue a righte spirite within me.

Cast me not away from thy presẽce: and take not thy holy spirite from me.

O geue me the comforte of thy helpe againe and stablyshe me with thy free spirite.

Then shal I teache thy wayes vnto the wycked: and sinners shalbe conuerted vnto thee.

Deliuer me from bloud giltines, O god, thou that art the god of my health: and my tongue shall singe of thy righteousnes.

Thou shalt open my lyppes, O lord: my mouth shall shewe thy praise.

For thou desirest no sacrifice, els would I geue it the: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirite: a brokẽ and a contrite heart O god, shalt thou not despise.

O be fauourable and gracious vnto Siō: build thou the Walles of Jeruſalem.

Then ſhalt thou be pleaſed With the ſacrifice of righteouſnes, With the burnt offeringes and oblacions, thē ſhall they offer yonge bullockes vpon thine altare.

Glory be to the father, and to the ſonne, and to the holy goſt.

As it Was in the beginning. ꝛc.

Lord haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Our father Which art in heauen. ꝛc.

And leade vs not into temptacion.

Aunſwere.

But deliuer vs from euill. Amen.

Miniſter.

O Lord ſaue thy ſeruauntes.

Aunſwere.

Which put their truſt in thee.

Miniſter.

Sende vnto them helpe from aboue.

Aunſwere.

And euermore mightely defende them.

Miniſter.

Helpe vs O God our Sauiour.

Aunſwere.

And for the glory of thy names ſake deliuer vs, be mercifull vnto vs ſinners for thy names ſake.

Miniſter.

O Lord heare our prayers.

Aunſwere,

And let our cry come vnto thee.

Let vs praye.

O Lord, We beſeche thee mercifully heare our prayers, and ſpare al thoſe Whiche confeſſe their ſinnes to thee: that they (Whoſe conſciences by ſinne are accuſed) by thy merciful pardon may be abſolued. Through Chriſt our Lorde. Amen.

O Moſt mighty God and merciful father, whiche haſt compaſſion of all men, and hateſt nothing that thou made: whiche wouldeſt not the death of a ſinner, but that he ſhoulde rather turne from his ſinne, and be ſaued: mercifully forgeue vs our treſpaces, receiue and comfort vs, which be greued and weried with the burthen of our ſinne. Thy propertie is to haue mercy, to thee onely it appertayneth to forgeue ſinnes: ſpare vs therfore good Lord, ſpare thy people whom thou haſt redemed. Enter not into iudgment with thy ſeruauntes, which be vile earth, and miſerable ſinners: but ſo turne thy yie from vs, whiche meekelye knowledge our vilenesſe, and truelye repent vs of our faultes: ſo make haſte to helpe vs in this worlde, that we may euer liue with thee in the world to come: through Ieſus Chriſt our Lorde. Amen.

Then ſhall the people ſaie this that foloweth, after the Miniſter.

TUrne thou vs, O good lorde, and ſo ſhall we be turned: be fauourable, O Lorde, bee fauourable to thy people, which turne to thee in weping, faſtynge, and praiyng, for thou art a mercifull God, full of compaſſion, longe ſufferinge, and of a great pitie. Thou ſpareſt when we deſerue puniſhmente, and in thy wrathe thinkeſt vpon mercie. Spare thy people good Lorde, ſpare them, and let not thyne heritage be brought to confuſion, heare vs O Lorde, for thy mercye is greate: and after the multitude of thy mercies, looke vpon vs.

(.°.)

This boke of prayers is to be

solde as followeth, and nor a boue.

In Quyre vnbounde. **ii.s.viii.d.**

In Parchement bounde. **iii.s.**

In Parte of Bourde bounde. **iii.s.viii.d.**

